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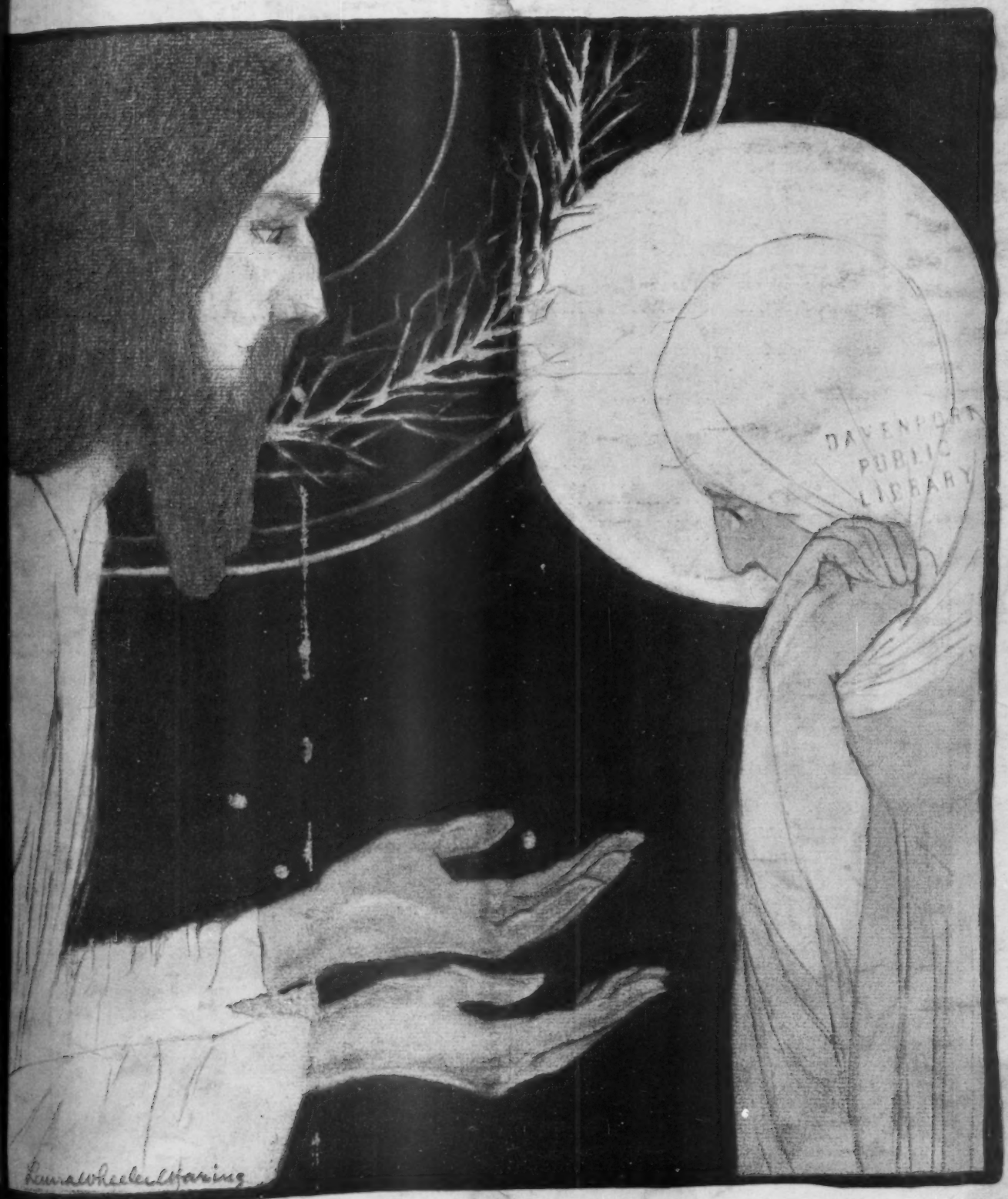

APRIL, 1928

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A Condensed Financial Statement of its Business for 1927

INCOME FOR 1927	
Cash Balance Brought Forward Jan. 1, 1927	$ 393,325.24
Premiums and Sundry Accounts	851,881.74
Total Receipts	$1,245,206.98

DISBURSEMENTS FOR 1927	
Claims Paid to Policyholders	$ 376,120.97
Investments and All Other Accounts	445,002.18
Total Disbursements	$ 821,123.15
Cash Balance, Dec. 31, 1927	424,083.83
Total	$1,245,206.98

ASSETS		
Cash Balance	$ 424,083.83	
Petty Cash Fund	100.00	
Bills Receivable	13,718.74	
Real Estate Mortgages	104,329.70	
Stocks and Bonds	67,070.00	
Real Estate	373,601.96	
Accrued Interest and Rent	4,859.05	
TOTAL ASSETS		$ 987,763.28

LIABILITIES		
Capital Stock	$ 100,000.00	
Deposits—Employees	30,588.91	
Reserve for Unpaid Claims, Interest and Taxes	12,879.14	
Policy Reserve	334,690.00	
Sundry Ledger Accounts	20,048.00	
Total Liabilities		$ 498,206.05
Surplus		$ 489,557.23
TOTAL		$ 987,763.28

CAPITAL AND SURPLUS	$ 589,557.23
CLAIMS PAID TO DECEMBER 31, 1927	$4,772,229.76

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THE CRISIS

A Record of the Darker Races

W. E. Burghardt Du Bois, *Editor and Manager*

Volume 35, No. 4

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THE May Crisis will have Marita Bonner's prize essay, "The Young Blood Hungers", illustrated by Aaron Douglas; Clement Wood will write on Haiti; and Harry H. Pace will write on insurance. There will be an article on "White and Black Banks in Memphis". The June number will have Brenda Ray Moryck's story, "Days".

As the Crow Flies

ITALY took machine guns from Austria during the war. Against her solemn promise she sent them to Hungary. The League of Nations discovered the transaction. What is going to be done about it? If Hungary can arm, so can Germany. Hungary tells the Chinese President of the Council of the League of Nations that it is none of his business. Italy echoes the sentiment.—Kellogg and Briand are sparring prettily. "Let's abolish war between France and the United States," says Briand. "Let's abolish all war," says Kellogg. "How?" asks Briand. "With the biggest navy in the world," cries Coolidge butting in.—Egypt is an independent country. Britain says so. Britain adds with a bow, "absolute independence," except: A British army in Egypt for ten years, and after that, as long as the League of Nations which I dominate says so. I own the Sudan. I control payments on the public debt and the public debt was always my chief hold on Egypt. I run the courts for foreigners. You fight for me in Egypt if I get into a war. "Absolute independence," says Britain.—British industry is changing its front. Formerly it was free trade and domination of the world markets by the best manufacturing methods; the domination of the seas; and the ownership of all the odd ends of the earth. Today, Great Britain envisages a closed, economic empire; a protective tariff against the world; and the continued rulership of white England, Australia and South Africa, over black Africa and brown India for profit; and the continued domination of the seas—Old American business bet on the wrong Russian horse; new American business wants to bet on the new horse. But the old business wants first to be paid its gambling debt on the bet which it lost.—The United States through Hughes dominated the Pan American Congress. Nobody could talk but Hughes; no question could be discussed, except Hughes discussed it. Haiti was gagged; Nicaragua bound hand and foot; Venezuela sent home. It was a fine Congress and Big Business is happy.—In the United States the presidential campaign looms. The South wants prohibition, hates Catholics, and yet must either swallow the Catholic Smith or break up the Solid South. The West wants Lowden, despises Coolidge, and must take Hoover and Wall Street or be defeated. The East doesn't care whom it gets so long as it continues to rule the United States.—It costs 10 cents to take a street car ride in Boston; 9 cents in Baltimore; 7 cents in Washington, and 5 cents in New York. The job could be done for 4 cents if it were only a matter of the actual service involved. But the people are paying interest and profits on capital consumed twenty-five years ago. And there is no limit to the interest and profit which they can be made to pay if the bankers have their say.—The big navy crowd has taken one step backward but only one step. It is still proposed to pay for organized murder the endowment of something like ten Harvards.—Liquor selling shows how Democracy is gagged. We cannot sit down and argue reasonably. We want to yell and quarrel and curse and meantime get nowhere.—The forgetful Mr. Hayes now remembers that the last Republican campaign was well oiled.

The Crisis is published monthly and copyrighted by the National Association for the Advancement of Colored People at 69 Fifth Avenue, New York, N. Y. 15 cents a copy, $1.50 a year. Foreign subscriptions $1.75. The date of expiration of each subscription is printed on the wrapper. When the subscription is due a blue renewal blank is enclosed. The address of a subscriber may be changed as often as desired, but both the old and new address must be given and two weeks' notice is necessary. Manuscripts and drawings relating to colored people are desired. They must be accompanied by return postage and while The Crisis *uses every care it assumes no responsibility for their safety in transit. Entered as second class matter November 2, 1910, at the post office at New York, N. Y., under the act of March 3, 1879.*

The Friends' Service Council Gives a Party in Euston Road, London

The Negro Common School in Oklahoma

By HORACE MANN BOND, M.A.

THE survey was begun in April, 1926. It was discontinued during the summer, but was resumed in the winter and finished in 1927. It was based upon an investigation of the facts as disclosed by reports found in the offices of the state and county superintendents. Personal studies were made and questionnaires used. The author is indebted for help to advanced students in the College of Education in the State University at Langston; to the official staff of the State Department of Education, who were ready and glad to co-operate; to Miss Christburgh, secretary of the Negro State Teachers' Association; to W. H. Fort, president of the Negro State Principal's Association; and to Roscoe Dungee, editor of the *Black Dispatch*.

This is the fourth study of the Negro common school conducted by THE CRISIS *under the subvention of the American Fund for Public Service. The full report is the most complete and exhaustive of all that have been made and consists of nine chapters and would, if published in its entirety, occupy about seventy full pages of* THE CRISIS. *We shall probably be unable to publish more than three or four chapters unless the school teachers of Oklahoma or other interested persons come to our assistance.*

1. *The Constitutional and Legal Basis of the Negro Common School in Oklohoma*

OKLAHOMA was settled largely by migrants from states in which the tradition of the separation of the races in educational institutions was dominant. As a result, the Indian Territory, in its transition to statehood in 1907, engrafted this tradition into the constitution of the new state of Oklahoma. Previous to this time, education in the state had been largely a matter of governmental and missionary enterprise. The largest Negro population, previous to statehood, was concentrated in the area given over to the Creek and Seminole Nations. In the early days, there was little if any separation of Indians and Negroes in these schools and many Negro teachers had charge of schools under the auspices of the two agencies mentioned above. Many of these schools had an entirely Indian clientele and in practically all of them there existed co-education of the Indian tribesmen and the Negro freedmen of these tribes, as they were called.

In the State Constitutional Convention, the separation of the races in the schools was decreed as follows: (*Section III, Article XIII, Oklahoma Constitution*).

"Sec. 3. Separate schools for white and colored children with *like accommodation* shall be provided by the legislature and *impartially* maintained. The term 'colored children' shall be construed to mean children of African descent. The term 'white children' shall include all other children."

IN the legislation passed by the first legislature to enable the districts to levy money for the support of the schools, each district in the state was required to maintain two systems of schools for the two races. The district system, typical of many older states in the East, was adopted by Oklahoma.

The natural result of this enactment was the same as that witnessed in practically all Southern states where the burden of maintaining two separate systems rests on the tax-payers of one unit. The burden of supporting two equally good systems was too great for the local unit. Consequently, the practice of other Southern states, supporting a fairly good system for white children and neglecting the Negro schools, was being duplicated in the young and progressive state of Oklahoma. Particularly did the burden become an onerous one where, as in such counties as Muskogee, Okmulgee, McCurtain, etc., the Negro school population was from 25% to 40% of the entire enrollment.

The situation was met rather promptly by legislative enactment and the third legislature provided the much criticized "Separate School Law" which states that the local district tax shall be used to maintain the school attended by the race which has a majority in the district, and that the minority schools, or separate schools as they are called, shall be supported by a levy made on all of the taxable property in the county.

THE meaning of this provision may be clarified if we quote from the law itself: (*School Laws of Oklahoma,* 1921)

"Section 282. The county separate school in each district is hereby declared to be that school in said district of the race having the fewest number of children in said school district: provided, that the county superintendent of public instruction in each county shall have authority to designate what school or schools in each school district shall be the separate school, and which class of children, either white or colored, shall have the privilege of attending such separate school or schools in said school district. Members of the district board shall be of the same race as the children who are entitled to attend the school of the district, not the separate school."

This added provision plainly means that the County Superintendent is the real arbiter when the determination

A Group of Oklahoma Kindergarten Children

of a school as the Majority or Minority school is concerned. In other words, even though Negroes may outnumber whites in a certain district, the County Superintendent is given the power of declaring the Negro school the minority school, and the white school the majority school.

The consequences of this are of interest. Let it be remembered that the school designated as the majority school is supported by a levy on the taxable property of the district; and that the school designated as the minority or separate school is supported out of a general tax levy on county-wide property. It is evident that in a case where the assessed valuation of a district might supply more funds than can be obtained from the county fund, the arbitrary power vested in the hands of the county superintendent might be used to the disadvantage of either group. This power has been applied, of course, only in depriving Negro majority schools of their privilege in receiving the tax funds from their majority district.

THIS phase of the law, so seemingly inconsistent, has been tested and upheld in a decision of the State Supreme Court. In upholding this law, however, the Court handed down the opinion that the county must assure equal educational facilities to both races if such a change is made. (See Jumper vs. Lyles, 77 Okla. 57; also State ex rel Gumm vs. Albritton, 98 Okla. 158, 224 Pac. 511). The latter decision states that the county superintendent has the right to designate which school shall be the separate school in any district under his supervision. "The designation of a separate school when the race affected has a majority of the population in such a district is not in violation of the Fourteenth Amendment when no discrimination is made regarding educational facilities."[1]

The objections to this statute may be conlensed into two main criticisms: (1), the transference of support from the district to the county may result in a financial inequality. It would mean that the Negro tax-payers, who were in the majority, would be taxed both for the support of the local white school, if it was designated as the majority school and for the support of the general county fund for separate schools, as well.

THE second objection (2) is that of political fairness. The district system is, of course, the heir of all of the principles of local self government on which, as a matter of fact, it was first proposed as a unit of educational control in this country. Negro citizens in majority school districts constitute the members of the school boards, hire the teacher and in other ways perform all of the function of this democratic, self governing unit. When a county superintendent designates the white minority school as the majority school and the Negro majority school as the separate school, by reason of his arbitrary power referred to above, he at once transfers all of the administrative functions formerly vested in the local district to his own immediate supervision and control.

The first objection is probably of little weight. As will be indicated in the future course of this survey, the separate school does not suffer from lack of funds when compared with the relative expenditures in district or majority schools.

The second is more serious in that the power vested in the county superintendent is often arbitrarily exercised for purely political reasons. It enables an unscrupulous superintendent to go over the heads of the local patrons of the school and manipulate the machinery of administration for the perpetuation of a personal political machine. It is easy to see that county supervision, with its wider vision and more equable distribution of funds, may prove much more scientific from the standpoint of modern educational supervision than the local district unit with its bungling methods and petty political jealousies. However, the county administrative unit, wherever it has been adopted, has been safeguarded by the general direction of an elected county board of education, and the selection of professionally trained administrators for the carrying on of the business of the schools. Without these safeguards, which are not enjoyed in Oklahoma, the Negro school under county is a potential victim of all the evils consequent to such a condition.

THE remedy would seem to lie in an appeal to the weapons of judicial procedure which are at the disposal of any citizen of the state. Even though the administrative power is removed to the county seat, the Negro citizen should have little care for the mere gesture, so long as an equality in school facilities is maintained. As a matter of fact, Oklahoma is tending today away from the uneconomic district system to the county unit for taxation and administration of schools. Eternal vigilance is here, as elsewhere, the price of equal accommodations.

And the courts have been remarkably steadfast in insisting that equal accommodations be given schools for the two races. Based on the constitutional items italicized in the quotation from Section 3 appearing above, a decision was rendered in favor of the Board of Education of the City of Guthrie, which was suing the Excise Board of Logan County on the grounds that the Excise Board had not included in the County Budget a large enough levy to afford adequate school facilities for the Negro children. In finding for the plaintiff, the Court emphasized the fact that the Constitution makes it the duty of the Legislature to provide equal and impartial provisions for all children of the state, regardless of color. (Board of Education of Guthrie vs. Excise Board Logan County, 206 Pac. 517).

IT is evident from the above discussion that the administrative control of most of the Negro schools in Oklahoma is vested in the office of the County Superintendent of Public Instruction; and, in those few cases where the Negro school is still designated as the Majority school, that it is controlled by regularly elected citizens of the district to the District School Board. A peculiar anomaly has grown up, however, as a result of the practice of allowing the city administrative systems to operate the Negro schools where a large white independent district exists. This means that the county furnishes the money in the larger cities, but the city furnishes the administrative and supervisory staff which directs the Negro schools. This is at best a clumsy device, although, without doubt, the best that could be hit upon in the light of present legislative enactments. It has resulted practically in the concentration of county funds upon the urban Negro schools, while, in many instances, the Negro children of the rural districts suffer from a lack of funds. The ideal, of course, would be the distribution of the funds available in such a fashion that the children in the rural districts would benefit as largely as the children in the urban areas. The fact that this is not done is simply a failure on the part of county officials to see to the equitable distribution of these funds.

2. *The Financing of Negro Schools*

WE have pointed out the fact that in the beginning of the period of statehood, each district was faced with the problem of supporting Negro schools on the basis of taxation within the district. When the two systems were separated as administrative and financial units, we have shown how

[1] Bulletin 115, *Supreme Court Decisions Relating to Schools in Oklahoma, p.* 18, *s.* 178.

the county became the taxing unit for the Separate schools, which, in most instances, were Negro schools and that the district became the taxing unit for the Majority schools, which, correspondingly, were in most instances the white schools.

The districts were allowed to tax all property within their borders by means of a levy up to fifteen mills on each assessed dollar of valuation. In addition to this, the districts were to receive an apportionment from the state school fund in proportion to their ability and effort to support public education and this state fund was apportioned *to the districts.* As these districts are units based on the white school population, the result is that the state funds are apportioned to the white schools principally.

In the measures passed by the Third Legislature, as noted above, establishing distinct systems for the races, the counties were allowed to levy a tax of one mill on all assessed valuation in the county for the support of the Separate schools. We have already indicated that the Separate school, while not necessarily a Negro school, is so in most instances. This legislation, then, meant that Negro education was to be supported by means of this *one mill* levy alone, while the white schools or district schools were to be supported by a levy of *fifteen mills* on the property within the district. In addition, support of the district schools was to be obtained from the apportionment of state funds as outlined above.

IT soon became apparent that the one mill levy limitation would seriously handicap the Negro schools. The condition led to such an open inequality of educational opportunity that agitation looking toward a change in the law, with an upward extension of the taxing levy limit, was inaugurated and was successful in raising the levy which counties might levy for the support of their Negro schools to two mills. This legislation was passed in 1921.

The counties are bound under constitutional provisions not to exceed eight mills in their taxing budgets for the running of county affairs. Even the two mill levy has proven itself insufficient, in many instances, to meet the requirements of the state constitution, which, as we have emphasized above, recognizes racial separation in fact and theory, but insists upon equality of opportunity and facilities for education. The Supreme Court has therefore ruled in two instances that the legal limit is not binding upon counties, if the demands of the case necessitate an increased expenditure for the equalization of educational opportunity for Negroes.

The most important ruling on this vital issue was handed down in the case brought by the Oklahoma News Company vs. Ryan, 224 Pac. 969. Its principal considerations may be summarized as follows:

"1. For maintaining separate schools, all statutory limitations are removed up to the constitutional limit of eight mills for county purposes, and, *if necessary, an additional two mills may be levied for this purpose.*

2. Counties having a population of not less than 52,000 may levy not more than one-half mill to provide for a home for dependent boys."[2]

THIS decision means that the counties *are obliged,* through their budget making machinery (the county excise board), to provide equal facilities for Negro children even if to do so means exceeding the eight mills provided for in the State Constitution for general purposes; and that the two mill levy-limit is not binding in the financing of the Negro schools. In other words, if a county, by reason of low assessed valuation, coupled with a large Negro school population, is unable to supply for its Negro school patrons, educational facilities equal to those provided by other means for the white school population, through the levying of a special two mill levy for separate schools, then that county is privileged to levy as much as ten mills for general county purposes and devote whatever share of the ten mills as is necessary to Negro education.

However, as will be pointed out in that section of this survey devoted to finances and expenditures, even this additional levy will not be sufficient to support Negro schools on the same basis which is characteristic of white schools. In other words, the county is now unable to furnish sufficient funds for this purpose. The unit has been outgrown as educational standards of maintenance have been raised. The next logical step is the provision of a larger unit—presumably the state. This is the only sure means by which Negro education can be removed from the unsatisfactory financing prevailing in certain counties where the adequate support of Negro education by the county alone would provide a most intolerable burden.

There are other means through which the problem could be attacked, though none but the one just mentioned seems to afford a final solution. It has been the general practice to budget Negro education along with other county expenditures within the eight mill limit. This means that the Negro schools—the separate school fund—are obliged to compete with the highway repair and building budgets, the budget for general county administrative officers, and whatever other expenditures are made in running the business of the county. As a result, the budget for Negro schools has been, in all too many instances, sacrificed to the demands of these other departmental requirements. We shall seek to indicate further on that many counties are not doing as much as they might.

The Negro schools also receive apportionments from the state funds which have recently been appropriated under the name of the "Weak School" fund. This has amounted recently to a large sum of money, and is supposedly for the purpose of furnishing impartial allotments of funds to each poor district where the term would otherwise have been shortened due to inadequate local resources.

IT is to be regretted that Negro educators have not understood the law, nor taken advantage of the opportunity which these strong opinions of the Supreme Court lay open. In the opinion of competent legal authorities consulted by the writer, the tax-paying citizens who are cognizant of unequal advantages, should bring actions in the civil courts seeking to force the county excise board to levy sufficient taxes, within the ten mill limit, of course, as indicated above, sufficient to bring the expenditures for Negro education on a parity with those for white education in the same communities. That such action has a very reasonable possibility of success is to be seen in the decisions quoted above and occurring in the appendix to this chapter. We may refer again at this time to the case referred to above, viz., Board of Education of Guthrie vs. Excise Board Logan County, 206 Pac. 517: "The Constitution makes it the duty of the Legislature to provide equal and impartial provisions for all children of the state". The legislature has provided certain machinery in this enabling legislation; and it becomes, perforce, the duty of the county unit to carry out the essential phases of the demand.

In many instances, of course, it would not be necessary for the county to levy even one mill for Negro education, as the Negro population in 62 of the 77 counties in the state is less

[2]Bulletin 115, Supreme Court Decisions Relating to Schools in Oklahoma, p. 18, ss 171 (State Dept. of Education).

than ten per cent. of the total. In many of these counties, the Negro population is so small as to be negligible, so far as educational expenditures are concerned. It is in the fifteen counties where the Negro population ranges from ten to forty per cent. of the total that the problem of financial support becomes acute.

3. *Enrollment and Attendance in Negro Schools*

TABLE I gives the enrollment of Negro scholastics by sex and type of districts, for several typical years.

Table I
ENROLLMENT OF NEGRO SCHOLASTICS

Type of District	Male	Female	Total
1919			
Independent	6,978	8,162	15,140
Village	1,443	1,575	3,018
Consolidated	294	302	596
Union Graded	124	106	230
Ungraded Rural	11,414	11,791	23,205
Total	20,253	21,936	42,189
1921			
Independent	8,280	9,320	17,600
Village	1,831	2,040	3,871
Consolidated	783	731	1,514
Union Graded	146	148	294
Ungraded Rural	10,502	10,776	21,278
Total	21,542	23,015	44,557
1922			
Independent	9,177	10,136	19,313
Common School	14,730	14,549	29,279
Total	23,907	24,685	48,592
1923			
Independent	10,462	11,435	21,897
Common School	13,663	13,783	27,445
Total	24,124	25,218	49,342
1925			
Independent	10,635	11,815	22,450
Common School	12,971	12,610	25,581
Total	23,606	24,425	48,031
1926			
Independent			21,785
Common School			26,695
Total			48,480

IT will be noted that the figures for the last four years show a slight decrease. There is evidence to the effect that the Negro population of Oklahoma is decreasing, as there are definite migratory tendencies to the North and Southwest, especially to the developing cotton lands of New Mexico and Arizona. The fact that the "common" school enrollment shows a disproportionate increase in the face of this fact is probably due to the fact that County superintendents in some cases reported pupils in independent districts (supported by the County) as enrolled in the "common schools", which designation in the above table is meant to include pupils in rural districts as opposed to pupils enrolled in independent districts. If anything, one should look for a decrease in the rural district enrollment, and there probably has been, while one may with assurance state that there has been a very slight increase in the enrollment of the larger urban areas. The school enumeration as of Jan. 15, 1926, gave 26,102 males, and 26,161 females, as within the ages of 5-21, all of which are included in the school enumeration. If we are to reduce this total of 52,263 to figures which will represent the total number of scholastics between the ages of 6-18, multiplying by the factor .8667, we have a total of only 45,296. This, of course, is impossible, as we have already indicated that over 48,000 pupils were actually enrolled in the schools of Oklahoma for Negroes during the year 1925-'26. The discrepancy can be explained: (1), on the basis of an inaccurate enumeration; (2), on the basis of an enumeration of individuals within the scholastic age limits, rather than from the ages as indicated above. However, the law governing the compilation of enumeration statistics specifically states that returns are to be made in terms of the ages 5-21. In view of these considerations, one seems justified in believing that there is a much larger number of scholastics than the reduction of enumeration figures would suggest.

AN inspection of the reports of County superintendents shows a wide variation in percentages of attendance as calculated in these reports. In many instances it is difficult to determine just what method was used in reaching the final percentages there reported. For the purpose of this report, it was considered a correct method of procedure to determine: (a), the total number of pupils enrolled in a given system; and (b), the average daily attendance in the schools of this system. The percentages of attendance were then estimated by noting what percentage of the total enrollment was represented by the average daily attendance. The resulting totals gave results which were in many instances much lower than those given in the official reports of the county superintendents. The deviations are doubtless due to different methods of calculating attendance percentages, although they are without doubt contributed to by actual arithmetical lapses from accuracy.

Table II gives the total enrollment and average daily attendance for the state, distinguished by district.

TABLE II

Percentage of Daily Attendance for Negro Scholastics in Oklahoma by County and Type of District as of the School Year 1925-1926

County	Pct. of Attendance in Rural	Urban	Total
Atoka	55%	55%	55%
Blaine	62	67	65
Bryan	56	—	56
Caddo	50	76	68
Canadian	70	58	60
Carter	60	79	67
Cherokee	77	60	75
Choctaw	61	52	59
Cleveland	58	—	58
Coal	75 (?)	55	
Commanche	74	66	69
Craig	76	80	77
Creek	51	58	56
Custer	—	54	54
Garfield	75	75	75
Garvin	68	76	71
Grady	62	71	70
Haskell	64	52	59
Hughes	42	71	54
Jackson	—	43	43
Jefferson	—	59	59
Johnston		64	
Kay	—	82	82
Kingfisher	54	77	67
Kiowa	48	77	60
Latimer	81	89	87
Leflore	64	62	63
Lincoln	59	72	62
Logan	54	65	58
Love	94 (?)	65	87
Major	72	—	72
Marshall	—	49	49
Mayes	59	—	59
Murray	—	85	85
Muskogee		77	
McClain	65	62	63
McCurtain	58	50	56
McIntosh	58	64	59
Noble	63	69	67
Nowata	91 (?)		
Okfuskee	85 (?)		
Oklahoma	70	63	64
Okmulgee	61	61	61
Osage		59	59
Pawnee		88 (?)	
Payne	52	60	56
Pittsburg	67	74	71
Pontotoc	76 (?)	54	
Potta'tomie	60	63	62
Pushmataha	60	50	57
Rogers	92	74	78
Seminole		60	
Sequoyah	47	55	50
Tillman	44		
Tulsa		77	
Wagoner	55	58	56
Washington	95	55	57

THE average for the rural districts is 54%. This is 4% lower than for the same figure of the year 1922-23. This would indicate that the wretched condition of affairs, so far as school attendance is concerned, which was revealed by the state survey of 1921 is still operative, and, as a matter of fact, that there is an actual decline in this phase of the efficiency of the school. The average for the urban districts is 66%. The total for the state is 63% in average daily attendance, which is the same as that reported for the Negro schools in the report of 1923. These data would indicate that, while the urban school population is attending school more regularly, the rural school population is declining in regularity of school attendance. This is but another indication that the divided session plan, referred to more extensively under the heading of "The Efficiency of the Schools", is wreaking havoc with the efficiency of the rural school.

The State School Report for the year 1923 gives an interesting summary of the condition implied above. The figures quoted refer to the white school attendance statistics. The report says in part:

"In ability to hold the pupils after they enroll the common schools make a poor showing in comparison with the independent districts. The average daily attendance of the common school students, 215,151 is only 59.5% of the number enrolled, while the average daily attendance in the independent districts, 225,885, is 76% of the

(*Will you please turn to page* 136)

Matthew Anderson

With a Eulogy by DR. FRANCIS GRIMKÉ

THE late Matthew Anderson, son of Mary and Timothy Anderson, was born in Greencastle, Pa., January 25, 1848, and died of double pneumonia, after a brief illness of two days, January 11, 1928. At the time of his death he was the last surviving member of a family of fourteen children.

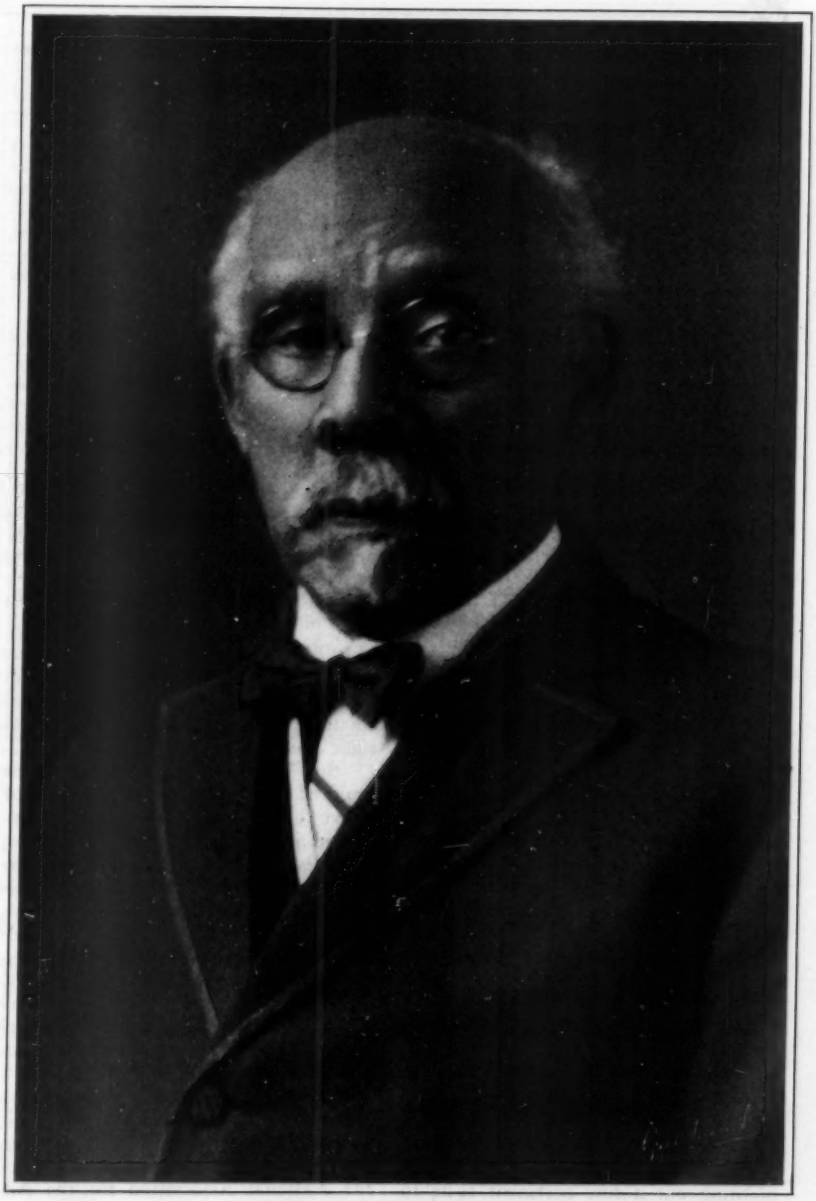
By his own struggles and sacrifices he was educated at Iberia, Oberlin College, Princeton Seminary and Yale University. He was one of the earliest colored graduates of Princeton Seminary.

He came to Philadelphia in 1879, penniless. He was on his way to take up work in the South, but stopping here he met the late Dr. John B. Reeve, who suggested that he remain here and develop the Gloucester Mission in the Northern part of Philadelphia.

Taking charge of the Gloucester Mission on Fairmount Avenue, he soon developed a small body of followers to the point where larger quarters became necessary. With characteristic foresight and insistence, he obtained possession of the very valuable site where the present Berean Church is located. It was on this spot that he reared one of the most unique institutions, religious and educational, to be found anywhere in the United States.

Rev. Anderson was twice married, first to Doctor Caroline V., the daughter of the late William Still. She died in 1919. Later he was married to Miss Blanche Williams who survives him. He is survived also by two daughters, the issue of his first marriage, two nieces, other relatives and a host of friends.

Dr. Anderson was more than a minister, he was also a far seeing Social Worker and Community builder. He founded the Berean Building and Loan Association in 1888, which is now one of the largest and strongest Associations in the United States. In 1889 he founded the Berean Manual Training and Industrial School, which from a small beginning has grown rapidly, and is typical of a kind of education very much needed in many sections of our country, North and South. His last contribution to the Berean Enterprise was the planning for the establishment of a Penny Savings Bank. With prophetic vision he said: "This will be my last contribution to the Berean Enterprise."



The Late Dr. Matthew Anderson

Dr. Francis J. Grimké of Washington, the well-known pastor of the 15th Street Presbyterian Church, writes:

I HAVE just received a telegram announcing the death of the Rev. Matthew Anderson of Philadelphia. It was a great shock to me, not having even heard that he was sick. We have been close friends for years. We were in Princeton Theological Seminary together—he having graduated a year ahead of me in 1877. He was one of the biggest, most generous hearted fellows I ever knew. He was the soul of generosity, of kindness, of hospitality. There wasn't anything that he wouldn't do for you, and gladly if it were in his power. There was nothing that he had that was too good for his friends, nothing that lay within

(*Will you please turn to page* 138)

THE N.A.A.C.P. BATTLE FRONT

A LITTLE thing like history or the world's literature hardly bothers the gentlemen determined to keep the white race "pure". Nor are they deterred in their noble efforts by any thought of several million persons of "mixed" ancestry in the United States alone. They still insist that marriages between persons of Caucasian and those of African ancestry must be prohibited by law. In fact, they become so warmed to their chivalrous task that the very organization whose grand dragon is serving a life sentence for murder of a young woman in Indiana, starts burning fiery crosses.

The most recent flurry over intermarriage occurred in the hitherto unknown town of Rockville, Connecticut. The town was first heard of when newspapers reported that a white girl wanted to marry a Negro who had served his country in the United States Navy; and that Christ's vicars on earth, the clergymen of Rockville, for the most part declined to perform the ceremony of marriage for these two people, because of the difference in race color and previous condition of servitude.

Among those who are reported to have refused to perform the marriage ceremony, were the Rev. George S. Brooks, of the local Congregational Church. The Rev. H. B. Olmstead, rector of the Episcopal Church is quoted by the New York *World* as having said: "There ought to be a law against it". The only clergyman in Rockville, reported by the press to have been willing to perform the ceremony, was the Rev. John S. Buckmann of the First Evangelical Lutheran Church.

NOW the N. A. A. C. P. reads the newspapers. And it stepped into the situation to the extent of pointing out a few pertinent facts to Connecticut editors. One of the N. A. A. C. P. letters, published by the Waterbury, Connecticut, *Republican*, read as follows:

Not content with declining to perform the marriage ceremony for two persons in Rockville, Connecticut, on the ground that one of them was a Negro, an Episcopalian clergyman, one of several who declined his services, announced himself as favoring a law prohibiting intermarriage between persons of white and Negro ancestry.

It seems a little strange that ministers of the gospel should on grounds of their personal prejudice decline to unite two persons in marriage. But what seems still stranger is that a Christian minister should advocate anti-intermarriage law in the North. This measure, as is well known, is one of the pet projects of the now-discredited Ku Klux Klan.

These laws are a relic of slave culture, which deprived colored women of all legal redress, though it did not prevent race mixture. The National Association for the Advancement of Colored People does not advocate intermarriage between white and colored persons. But it opposes any such law as is suggested by the Rockville clergyman. Public sentiment in the North does not sanction discrimination by law, the enactment of measures setting the stigma of inferiority upon an entire race, the encouraging of illicit relations by making recourse to legal matrimony impossible.

Race Intermarriage

NOT only did the editor of the Waterbury *Republican* publish this letter. He wrote an editorial about it. He called the proposed marriage "unfortunate", and deplored it.

"But," he continued, "much to be deplored were the manifestations of active antagonism to the union indulged in by the Rockville townspeople. Particularly unfortunate was the burning of a cross on a nearby hillside. The effect of this implied threat, and the other evidences of angry feeling, was naturally to confirm the couple in their determination to marry. One is left wondering if they had any of the wise and sympathetic counsel that might have deterred them from taking the step they did.

"In this connection we agree with the opinions expressed in a letter, printed elsewhere on this page, from James Weldon Johnson, Secretary of the National Association for the Advancement of Colored People. Connecticut does not need a law against intermarriage of whites and Negroes, if for no other reason than the fact that the proportion of mulattoes in the total Negro population of the state dropped from 24.7 per cent in 1910 to 11.6 per cent in 1920. Miscegenation is on the decline here as it is in the nation at large."

KNOWING the casual way in which census takers determine who is a "pure" Negro and who is a mulatto, the N. A. A. C. P. wonders if the statistics of the editor of the Waterbury *Republican* are not open to question. And, decline of mulattoes in the Negro population of Connecticut hardly furnishes the most resplendent ground for opposition to an inter-marriage law, which has well been called a magna charta of illegitimacy, concubinage and bastardy. But we should be grateful for any editor who, on any ground, maintains that marriage is a private matter not to be invaded with the rançors of ignorant and prejudiced persons.

I use that word "ignorant" advisedly. The National Office, during the course of the excitement, but after the marriage had taken place, received a letter from Rev. George S. Brookes, pastor of the Union Congregational Church, of Rockville, Connecticut. In this letter, the Rev. Mr. Brookes asked a number of questions. It is not necessary to repeat all his questions. One of them is quite enough to illustrate the mentality which is ready to devote itself to keeping the white race pure. I quote the question:

"Am I right in speaking of the number of Negroes in the country as 12,000,000? How many of this number are Caucasians? Is a Caucasian always the product of black and white, or could he be the result of a union of black and some other race?"

No. I'm not joking. I did not invent that question. I merely copied it out of the letter sent to the National Office of the N. A. A. C. P. by the Rev. George S. Brookes, pastor of the Union Congregational Church of Rockville, Connecticut.

H. J. S.

AGAIN: "MONEY"!

THAT the Association is unable to help more people, that it must allow moving appeals to go unassisted, rests entirely with the colored people of the United States. The Association can do as much work as there is money to pay for. Had there been no legal defense fund, it could not have stepped into the Sweet case and rescued eleven people from imminent menace of life imprisonment. Its victories before the Supreme Court, its rescue of the imprisoned 24th Infantrymen and of the Arkansas colored farmers, its segregation and White Primary victories, safeguarding fundamental citizenship rights of all colored people were made possible by cash on hand.

POETRY AND PAINTING

Carnival at Trinidad

By CLEMENT WOOD

I.

EMPTY all of history's pages—
Tumble out of their musty cages
Conquistadores and Moslem mages,
Doubleted pages, swami sages,
Pirates, red with their last outrages,
The brilliant scum of all the ages—
And the whole would be what last night we had
In the carnival at Trinidad.

II.

THE masked hour—the false face eon—
The mumming of the Caribbean,
When the hidden things that we long to be
Creep from their caged mystery
Creep, and for a night and a night
Are all that faces another's sight . . . .
The dignified judge, sedate and sober
As a Connecticut October
Is Blackbeard's self, with scimitared gore
That reddens the pale dancing floor;
The maiden, whose name is that of a nun,
Is a scarlet Lilith from Babylon;
The roisterer droops as a cowled priest,
The clerk is a sultan from the East,
Whirling a fancy-welded sword
Like a very Khan of the Golden Horde;
Scores of sheiks and Pierrots,
Hareem houris with nervous toes,
Hornpiping tars, and many a devil
To leer and chuckle over the revel!
The purring tunes and the dimming lights,
And the furtive sampling of spicier sweets. . . .

III.

THE lorries, that all day have drawn
The revellers, circling on and on
Around the vast windy savannah
Through coiling whirling paper liana
And shower of confetti, disgorge glad freight
To riot and rolic and celebrate—
—And what? That one day hence will see
Forty days' penance for agony?
That Rome went mad in the pandering spring,
And the Celt became a wild thing
When winter broke? Oh, these, and more,
Cemented under the mind's floor
In forgetfulness. But there are those
Who know which way the Carnival blows:
The Negroes.

IV.

THE whites face faces without a mask:

Cornelius Johnson
Chicago Artist
Krigwa Prizeman, 1927

Their garbs publish what their souls ask;
But the blacks and the browns and the tans and the creams
Risk no view of their carnival dreams. . . .
The masked hour—the false face eon—
Toward a dark heaven by the Caribbean. . . .
Most of their masks, you note, are white:
The scorned and slighted hiding the slight—
The subject clothing his state with might—
Night as light. . . .
They mince along like Nordic on parade,
But the chants they choral, the wild cascade
Of jungle music, no white could know:
All Negro:
Melodies a Congo nightingale trills
Over heaven's dark hills. . . .
Men as women, and women as men
In some rapt mixture evoked again;
And to them Carnival has two delights—
Love—sex—mating; and to hell with the whites.

V.

NOT all are white masks: there are Caribs here,
Red and terrible, with bow, hatchet, spear,
Or the knife of the red sacrifice
For red bliss;
There are devils with black and horrid faces,
Muttering against those in high places,
Whispering of prone disgraces,
And an end to sneery superior races;
There are medicine men from the Spanish Main,
With spells to blister the foe with pain,
Body, soul, brain;
There are obi-men—voodoo mages—
Papaloi, mamaloi, ouanga sages
With devils ready to serve, in cages
Sewn under patches of cloth, with spells
To work unholy miracles
Until to the sacrifice is borne
The trapped goat without a horn,
The white goat. . . . Nothing kind
Moving in masked face and mind,
But a hurricane and a whirlwind
Of hatred and anger and utter passion
Against the lords of oppression.

VI.

THE false face eon? The masked hour?
Not this: long years with others in power
Over a smiling uncomplaining race—
These have seen the mask in place.
Now it is dropped and utterly gone:
The soul behind strides proudly on.
Not cringing cowards welcoming blows,
These Negroes:
Battering, pounding, crushing might
Has throned the white,
Has given a darker world in sway,
As prey—
There will come a day
(So mutter and mumble and chant and shriek
These tongues for a weak no longer week)
A day when the pallor will be accurst,
And the pretty pale face bubble burst,
And the last shall be first—
Not in a misty heaven—but on earth,
That all of worth:
When all of the white supremacy
Will crumble like sand in a floodtide sea;
And the sun will be hid, that vaster suns
May shine from darker oblivions.
A little longer—no man knows when:
What is time in the life of men?
A little longer—and then the doom,
One without, one within, the gloom,
One without, one within, the tomb.

VII.

MAD? Well, who can say who are mad?
At least, this was the voice it had,
The Carnival of Trinidad.

The Little Page

EFFIE LEE NEWSOME

Calendar Chat

CHOCOLATE rabbits, rabbits of pulp and plaster of Paris suddenly appear in nests of paper grass, as though they were returning this Easter season from snug little burrows as real rabbits come in springtime from winter hiding places.

The real rabbits burrow deep for severe weather, and barely cover themselves for a mild winter. They do not build with the care of Friend Mole who makes neat tunnels and a dome for his hiding place. Indeed it is easy enough for hungry weasels and skunks to reach Cottontail, for there is but one entry to his burrow. And when he goes out for a little winter gambol, here comes some mischievous dog to spoil the fun. One often finds in the snow footprints of Cottontail shadowed with the marks of a pursuer's feet. And so cheery Bunny is not without his hardships, though the drawings of him surrounded with gorgeous eggs on the Easter cards give one a pleasant greeting.

The Elm Tree

TALL elm tree boughs, I love to watch you swing and sway,
Swing and sway
In the winds of early April on a bluish day
When skies are altogether blue and white,
Airy-light,
And moving like some boundless sea
Over me.

I stand with back against your great brown trunk
And look and look
Through all your budding boughs
Peppered with countless dusky buds strange and small
That make the rocking sprays so soft and airy,
Like seaweed floating, floating on billows of the sky,
Or like the hair of some gypsy fairy
She has let fly.

High Tide of Hope for All

BUT the dull dank cold
Can't always hold
The lily buried there,
Nor Death's strong wall
Imprison all
That Heaven has made most fair,
Hail then to coming of the spring,
Of life anew and blossoming,
High tide of hope for all!

Tracks

(*Drawing by* EDYTHE EVANS)

BROWN BUNNY'S sped this way, I know,
Soon as it finished snowing.
Here are his footprints in the snow!
Where, tell me, was he going?

Russet and Phoebe

"DO you mind my looking at you?" chirped Phoebe. "You seem to."

Russet answered with a muffled croak, "Not particularly. But I was wondering what was so attractive about me."

"Attractive?" blurted out Phoebe. "You're just the other way. First I thought you were a little knot of bark. Then I decided you must be a terrible looking stone. Then all at once I remembered that you could be a Toad. I've heard Toads described as hideous creatures."

"Thank you," grunted Russet without looking anywhere. "I am a Toad, as were my parents before me, all Toads."

"And I'm wondering," Phoebe jumped about on the new grass, "how in the world you spend your winters, where you go. One must be so sprightly to venture on autumn trips. When did you come back from Mexico?"

"I haven't been to Mexico," dryly.

"Haven't been to Mexico?" piped Phoebe pausing in her restless fluttering about to gaze into the drowsy eyes of Russet. "Why how in the world have you stood the winters?"

"The winters," mumbled Russet complacently, "haven't bothered me. I sleep. Splendidly. Never better than in winter. My heart goes to sleep. My blood gets as cold as the coldest weather. And there I am in a nice little sand cubby-hole out of sight, out of the way to wait for warm weather when I can start to flying."

"Flying?" shrieked Phoebe. "Why, where are your wings?"

"I don't actually mean flying, my friend. I mean catching flies. You know, when people go for fish they call that *fishing*. And so then, when I go after flies, why shouldn't I say 'flying'?"

"After flies?" cried Phoebe who had started away. "Do you eat flies too? Why so do the Phoebes and the Least Flycatchers. Do you know the Least Flycatchers?"

"Not particularly," Russet grunted, now wearied by Phoebe's penetrating voice. He sat like a lifeless thing at the foot of the beech. "Least Flycatchers like Phoebes are not impressive to look upon, perhaps. But pardon me."

"I'll have to," gasped Phoebe, "since you and I have fly eating tastes in common. How do you get your flies? Tell me, and I'll tell you my method."

"I use a tongue instead of a method," Russet said shortly. "So." And out shot his tongue in a flash. It was fastened to the front of his mouth and not swung from the back like Phoebe's.

"Gracious!" She started. "You catch them on that dreadful tongue? How do they stay?"

"My tongue has something on it to which they stick. They are different from Phoebes. Phoebes *stick* of their own accord. Good day." And Russet hobbled off into the weeds.

Rob Red Ear

ROB RED EAR was a bunny
That never ran away.
You'll think this rather funny,
But Red Ear had to stay.
His legs were made together tight.
His staring eyes were minus sight.
He could not use his chubby feet
Of chocolate, all rich and sweet,
And so he simply had to stay
Till some one ate him Easter Day.

Dandelions

THE dandelion parasols
In these strange April days
Are now umbrellas for the rain,
And then—they're parasols again!—
To meet the bright sun's rays.

Bathesda of Sinners Run

A Story By MAUDE IRWIN OWENS

BATHESDA was the mulatto descendent of seven generations of slaves. Her mother was a devout Christian with the gift of healing in her hands; but her Indian father scoffed at all religion. Bathesda grew up apart from the other colored folk refusing to marry and devoting her time to the beautiful arts and crafts which she had learned from her parents and grandparents. The Negroes, save those who, like Becky whose child she had saved, disliked her. Becky's grandmother, Granny Lou, incited another grand-daughter, Cisseretta to undertake to punish Bathesda out of jealousy for the local minister. Granny Lou is talking to Eliza, Cisserretta's mother.

"TAINT nothin' to them Jezebel 'omans, noways. De white folks make me sick cayin' on so high 'bout dem. Day all sold dere souls to de debbil. Don't dey fool 'round wid roots 'n things? . . . mind how dey nebber show dere natchul age lak we'uns does?"

The silence that followed was broken by the sudsy slapping of wet clothes with home made lye soap. Eliza was too busy to bother about her old mother's chatter this morning, but Granny Lou was nothing loath to amusing herself.

"Becky, lak a li'l fool . . . she run up dere case day yaller 'oman do foah dat brat ahern, jis what any of ussen coulda did. Ah knows, chal! Yo Granny Lou knowed dem f'om way back to Callie!"

"Kyah, kyah, kyah! Granny Lou—hush yo mouf," laughingly yelled Eliza above the suds, steam and slop, with perspiration dripping from her corn-rowed head into the tub.

Cisseretta, who had entered the room unnoticed, flared up angrily at the old hag's challenge—

"I wants Brother Parson Brown, and I's shore goin' to git him. 'Taint goin' to be after Thesday done chawed him, either, Granny!" So saying, she jammed her hands down upon her hips with her legs astride and frowned belligerently from her mother to her grinning grandmother.

The pine door swung open admitting Becky, resplendent in a soft white dress carrying Li'l Jim who was sportive in a blue smock and cap. The three women were aghast at the sudden picture. Poor Becky who was content to drudge in a one room cabin with her baby, for a husband who scarcely could pay for his fat back and meal down at the store,—what right had she to look nicer than Cisserretta, the acknowledged social leader of Sinners Run!

"Whar'd je git dem cloes?" darkly inquired Eliza of her daughter.

"Oh Mammy! Ain't dey jist swell? Miss Thesdy done made dis up special foh me out o' brand new goods case ah told huh 'twas my second year married, today! See Li'l Jim? Ain't he grand? I has a big suppah foh Big Jim when he gits home and thought I would run in an let you folks see us."

"Humph! 'Miss' Thesdy! Since whin did we start 'Missin' ' yaller nigty li'l house, amindin' huh business, and you folks down heah hatin' huh! Cisseretta? You won't make no hit wid Parson Brown . . . hatin' Miss Thesdy, 'case he thinks she is jest grand! As for me and Big Jim, she saved our boy's life which is moah dan you what's his own kin-folks done, and we loves huh, even ef she ain't done professed 'ligion. From what I seed of huh and knowed of younes, she's a heap sight nigh to God dan you folks who eat out yo hearts wid hatin' huh!"

She gathered the bewildered Li'l Jim up and left the scene of unsympathetic relatives, muttering to herself—"Gawd! Effen I stayed widdem any

"Nothing was said by the four women", page 122

gers? Was Parson Brown anywhere bouts up there?" this from Cirseretta.

"Seems to me dat dose clo'es would scorch yo' skin, chal. Dat Thesdy is a woman wid no religion whatsomever," exasperatingly sighed Eliza.

"Jes' gib yo all dose cloes fuh to git yo' wrapped up in huh, fudder—dan she gine conjuh yo . . . heah me, now, heah me!" snapped old Granny Lou with a portentious shaking of her beshawled head.

POOR Becky! All her joyous happiness so quickly transformed to bitter antagonism.

"How come yo'all hates that pore woman so? What she done done aginst you? All I seed she done was good! She's up dere in huh own pretlonger I would lose my own 'ligion. They's my own folks, but dey simply breed evilness, and I doesn't blame sweet Miss Thesdy from not minglin' wid 'em, 'ceptin' when she has to."

In the Lambert cabin, Granny Lou was grunting—"See dat? She done got dat chal tu'ned agin huh own folks already . . . an de preachuh eatin' out ob huh hand,"—with a cunning glance at Cisseretta.

"For two cents, Granny—"whined Cisseretta, petulantly, "I'd git the women together and go up to her ol' house and beat her up!"

"Kyah kyah! Lawsy me! Hush yo' mouf, chal!" elaborately guffawed her mother.

"Go hade, den . . . go hade! Do moah—an' talk less, honey!" huskily

whimpered the old woman to her infuriated grandchild.

THE day had been a busy one for Bathesda. She had contracted to make reproductions of the old samplers for an important Jewish antique dealer of Atlanta. Little Alice Thornton, quite grown up, and home from college, had motored out to see her, bringing with her her fiancé from Boston, an artist. He had begged for the privilege of painting Bathesda in all the glory of her little cottage and embroidering frames. To please Alice, she consented, on condition that it wouldn't interfere with her work.

"Like one of Millet's peasant women," he had said—"and that interior! Worthy of the old Dutch masters."

The young minister had sat awhile, explaining his well meant plan of progress for his congregation, which she knew would never be accepted by the deluded Sinners Run folks, the present pastor being their first seminary man. They understood only the old fashioned untrained "called-but-not-sent" type of ministering.

Becky and Lil Jim dropped in with the new things she had made for them, and the sight of the mother and child transformed by her handiwork, thrilled her deeply.

She bent her queenly head over the crimson, green and purple threads she was interweaving so intricately into the words—"Heart within, God without" on the square of yellow, and smiled the smile of the middle-aged who had all they wanted in life—peace, pleasant labor, and contentment. Why should she be sad because of a God who withheld Himself, or the doubtful power of healing a people who despised her?

SHE decided to pick a fresh cabbage for her supper, and going to the door, was surprised to see Cisseretta Lambert approaching. With shifting eyes, and lowered brow, she informed Bathesda they had come to fetch her for a friend. At the little picket gate stood an old rickety home-made cart with ill matched wheels, drawn by a sorry nag whose hips punctured his skin in miss-meal significance. Eliza was driving and perched beside her for all the world like a bundled up mummy, sat Granny Lou.

"We kin fotch you there and back in no time, Thesdy. New folks jest come to Sinners Run, and powerful sick."

Bathesda hurriedly threw a light shawl around her shoulders with a strong sense of foreboding which she forcibly thrust out of her mind, and joined the trio at the cart.

She and Cisseretta rode backwards with their feet swinging, and nothing was said by the four women as the half dead animal faltered along the lonely road pulling the unbalanced, lurching, wabbling vehicle behind him.

Then Eliza . . .

"Kyah kyah! Heah we all is, folksies! Kyah kyah! Lawdy, Lawdy, Lawd!"

Bathesda turned from the back end of the wagon and saw glaring malevolently at her, the dark faces of ten or twelve women. They were as a pack of hungry hounds eager to be off on the chase. Cisseretta leaped from her seat on the wagon and rudely grabbed Bathesda, causing her to stumble to the ground on her knees. As if waiting for the initiative action from their leader, they pounced upon her, dragging her by the arms up the sloping hill side. The decrepit conveyance with the beswaddled old woman, was left standing on the road.

THE maddened women yelled violent invectives — brandished whips, twigs and sticks aloft, dragging her roughly uphill, not allowing her to regain her foothold or the freedom of her arms.

"Thought you'd git yo claws on Revern Bro Brown, didn't you? We see 'bout dat, won't we? Cain't feed him none o' yo hoodoo vittles . . . nuh-uh!"

"Yes indeedy. We is gwine to see 'bout all dis heah monkey business yo been cayin' on all dese yeahs wid de men folks. . . ."

"Think you better dan ussens, doesn't you? Humph! Old half white niggers make me sick . . . caint be white an' caint be black!"

"Naw! We niggers don't want you and de white folks won't hab you!

"Lawdy, Lawdy, Lawd today! Yeowh!"

"Pull huh ol' plaits down! Make me tiahd wid huh ol' dawg har! Wouldn't have straight har, mahself—Revelations say as plain as day—'har lak lambs wool' like ussen got. . . ."

"Sis Grenn? Dis is shoah a holy deed Cisseretta done called on us to do . . . to pertect ouah poah pastor from de wiles ob dis sinner woman. . . ."

"Kyah kyah! Lawd today!"

THEY reached the summit of the hill which was capped with a small patch of woods. A few of the trees had recently been chopped down, judging by the fresh stumps. The several women in whose clutches Bathesda had fallen, suddenly released their hold on her and jumped back out of her reach. But Bathesda merely stomped the caked dirt from her shoes and torn skirt, thru a quiet searching glance around the semi-circle of women, and made to swing her loosened braids around her head.

This action galled Cisseretta, who saw in it a self assurance, a composure that was shaking the courage of her vigilance committee. She sprang at Bathesda heavily with an angry snarl, pushing her back into a tree which instantaneously crashed to the earth, sideways, sending Cisseretta and all the women scrambling and yelping down the hill.

"Conjuh woman! conjuh . . . Lawd ah's feared!"

"Hoodoo stuff! Told yo'all we oughten to bother wid huh!

"Lawd! Jist 'low me to git home oncet moah . . . please!"

"Cisseretta done got ussen into dis mess . . .!"

From the opposite direction came two white men, hurrying toward Bathesda who stood arranging her hair beside the fallen tree.

"Anybody hurt, Auntie? We are clearing these here woods for Ben Lovett who has bought the strip, and my buddy here—he sprained his joint while chopping down that 'un a few minutes ago. We went up to my shack after some liniment and we didn't 'reckon anyone would come along before we got back. The tree was nearly cut thru and I 'spec a slight jostle knocked her over."

"No one was hurt. It fell to the side," murmured the yellow woman absently—eyes searching into the distance.

A delicate tenderness played over her face, and kindly wrinkles appeared about her mouth and forehead. Like Haggard's "She", Bathesda unexpectedly looked her age, all at once. She had dropped the cloak of a hardened, held-over youth, and taken on the ethereal robe of an inner beauty—a soul transformation had taken place.

She, for the first time, turned directly to the lumberjacks, and asked of the one with the bandaged arm—

"Is it bad?"

"Hurts mightily and swellin' every second."

SHE unwrapped the crude bandage, wiped away the stench of liniment, cupped her two hands about the swollen arm and gazed upward—her thin lips moving almost imperceptibly while the men stood transfixed.

She finally withdrew her hands, clenched them into tight fists and then shook them open and away from her, as if throwing off the contamination of alien flesh.

"Now . . . it is well!"

"Bill! Honest to John! She's

(*Will you please turn to page* 141)

THE BROWSING READER

THE Changing South by William J. Robertson (Boni and Liveright) is funny and pathetic. It is the writing of a man wishing to burst his bonds, seeing the breadth of the earth, and yet quite unable to venture. It can best be judged by a few quotations from Chapter V on "The Negro":

"The relationship between the slaves and their masters was such that the Negroes became devoted to their white owners, and the latter formed a real affection for the blacks." . . .

"Not a few, but many, of the mulattoes are blood kin to the F. F. V.'s in Virginia, to the first families in South Carolina, and to the blue bloods in the other Southern States, but they cannot, of course, be accepted as kinsmen." . . .

"The Southern white not only understands the Negro better than the Northern white, but he is more honest in his attitude toward him. When I say this I recognize that technically it is wrong to deny the Negro the right of suffrage or any other of his civic rights; but the South's honesty is based upon a fact—which many Northerners are beginning to recognize—that the two races must live together, apart. That is to say, there can never be any widespread social intercourse between them. The racial differences are too strong to permit it. Why God created these differences is something for God to explain." . . .

"In the circumstances, the white Southerners believe they are honest in their treatment of the Negro in so far as social intercourse is concerned. Whether their God will forgive them for the crime of the mulatto is something I cannot pass upon; but I do know that the reason and the only reason why they attempt to deny the Negro his political and sometimes his civil rights, is because they are afraid that his next desire will be social equality, something which they rightfully consider to be impossible." . . .

"Who can read the plaintive poems of Paul Dunbar, of another generation, or of Countée Cullen, of this generation, without realizing that in the Negro race in America are souls that aspire to the stars? And who are there among the whites who would deny them the beauty of the stars? But emotions, dreams and talents—art itself—cannot eradicate the distinguishing lines that Nature lays down, even though, in doing so, she buries the heart of a poet beneath the dust of caste, or stills with the cries of inherent aversion the songs of the sweetest singer.

"I must confess that I know of no race in the wide world today that deserves more pity and sympathy, and admiration for its courage and nobility, than the Negro race in America; and I believe when I say this that I voice the sentiments of those white people who reside in the Solid South."

On the 80th anniversary of the Central Baptist Church of St. Louis, the pastor, George E. Stevens, has published a history of the church filling nearly one hundred large pages. The first pastor of the church was John B. Meachum, who, as carpenter and cooper, purchased over 20 slaves, including his own wife and children. The church, at present, is one of the largest in colored St. Louis.

We have received "Under the Skin in Africa", by Walter Lee Turner, Dean of the Stokes Bible School at Monrovia, Liberia; and the 25th volume of the "National Baptist Sunday School Commentary".

W. E. B. D.

IN THE MAGAZINES

A RAY of light on the Negro's position in the South comes from darkest Mississippi in *Plain Talk* for November when Howard Snyder, a white Southerner, admits that "The South Bungles the Negro Question". Mr. Snyder says that one of the greatest injustices of the white South to her dark brethren is the fact that she sees the Negro as a class and not as an individual, for no matter how brilliant his intellect, no matter how fair his skin, no matter how clean his morals, the Negro is, to the Southern public, "just a nigger". Another common error of the South in regard to the Negro is the continuance of the credit system. This discourages ownership of land, which, in itself, is a source of poor farming. Mr. Snyder also points out that mob violence is not only atrocious, but it is unintelligent, because it causes the exodus of the Negro to the North. This is the very thing the South does not want, for she needs black labor to till her fields, build her roads and run her factories.

Langston Hughes sturdily describes "Sunset—Coney Island" in *New Masses* for February. We quote a few lines:

"The sun,
Like the red yolk of a rotten egg,
Falls behind the roller-coaster
And the horizon stinks
With a putrid odor of colors."

Bruce Bliven in the *New Republic* for February 8 and February 15 sends us two esoteric papers from the Pan-American Conference. In these articles, Mr. Bliven offers us glimpses of some of the chief attitudes which were on exhibit at the farce at Havana. Although amiabilities were mainly on the surface, he says, openly intransigent opponents were kept at home, as in the case of Haiti, by main force. Mr. Bliven discusses the main preoccupations and desires of the countries present at the conference, and comes to the conclusion that the Sixth Pan-American Conference was a grand flop.

Sandino, the twenty-eight year old Nicaraguan rebel-patriot, has assumed vast importance in contemporary history and the tales being woven about him will doubtless be progenitors of future epics. The March *World Tomorrow* describes an unsuccessful "Try at Peace and Justice With Sandino" which was sponsored by the Fellowship of Reconciliation and the American Friends Service Committee. John Sayre, who was a member of the committee sent to interview Sandino, tells of the divers difficulties thrown in his path which kept him from meeting Sandino personally.

The Nation also has sent Carleton Beals to Nicaragua to find and interview Sandino, and the first and second of his stories appear in the February 15 and February 29 issues of that magazine. In these installments Mr. Beals describes his dramatic trek through Guatemala and Honduras, to Nicaragua, and leaves us in suspense before the mysterious mountain fortress, El Chipote, which Sandino recently evacuated.

Moorfield Storey in *Century* for February criticizes the unconscionable attitude of the United States toward Nicaragua. Mr. Storey scathingly denounces America for her greedy exploitation of Latin America; and for her militant method of attempting to destroy the peace and independence of our neighbors to the South.

"King Leatherneck", an article by W. B. Seabrook in *Collier's* for February 4, sheds light on the variegated

(*Will you please turn to page* 142)

ALONG THE COLOR LINE

PERSONAL

¶ George H. Green, an old citizen and leading undertaker, is dead at Detroit.

¶ Mrs. Lucy Nickerson is dead at the age of 111 years at Houston, Texas. She was born in Virginia, and sold in slavery in 1860.

¶ Pauline E. Dinkins is studying at the London School of Tropical Medicine and expects to sail for Liberia to open a hospital under the Foreign Mission Board of the National Baptist Convention.

¶ Dr. William B. Crittendon has been made General Secretary of the Field Department of the National Council of the Episcopal Church. Dr. Crittendon is a graduate of Oberlin and has been a teacher and priest.

¶ Thomas R. Crawford of St. Louis, is dead. He was for 61 years a clerk in a manufacturing company. He left an estate worth $40,000.

¶ The Reverend Daniel T. Gulley is dead at Detroit. He was long one of the traveling secretaries of the Foreign Mission Board of the National Baptist Convention.

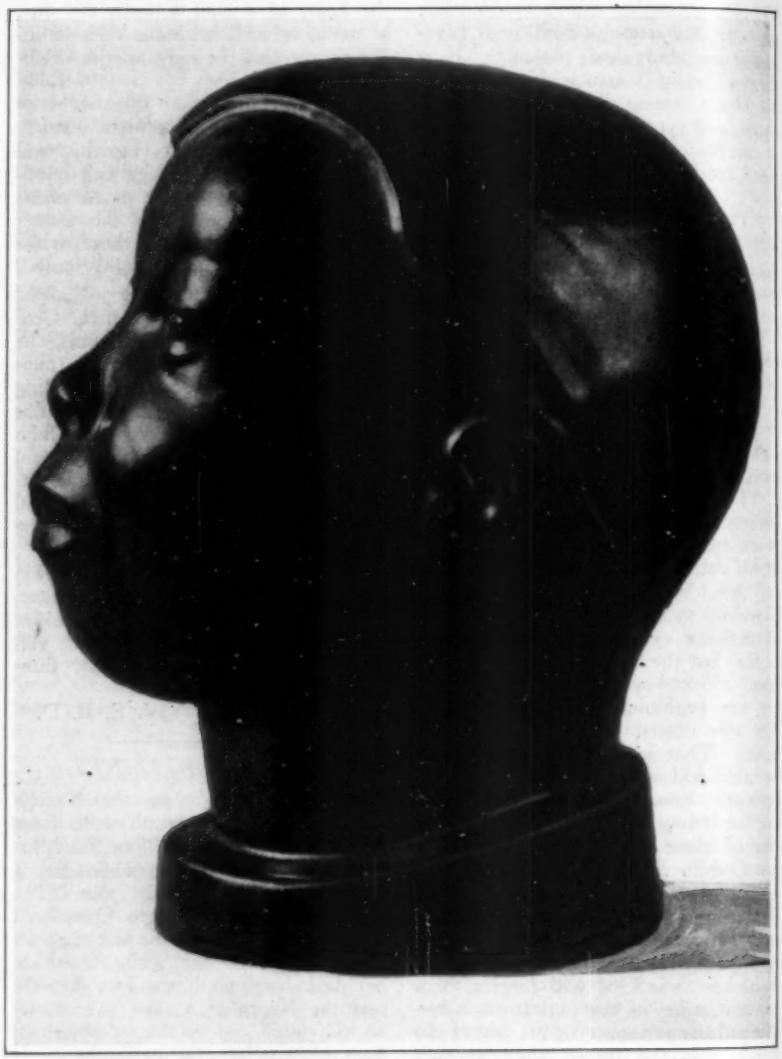
¶ James A. Meyers, a graduate of Fisk University and for many years leading tenor in the Fisk Quintette, is dead. He was well-known in Europe and Lady Astor of the British Parliament, wired her sympathy to his sick bed.

¶ Dr. John Spencer Bassett of Smith College is dead. Dr. Bassett once said that Booker T. Washington was the greatest man born in the South in a century with the single exception of Robert E. Lee. On account of this he was forced to leave Trinity College, North Carolina.

¶ Emeline Madison of Canandaigua, New York, has won the golden eagle, the highest honor that can be awarded to a girl scout.

¶ Dr. John Hope, President of Morehouse College, sailed to attend the World Missionary Conference held in Jerusalem, March 18 to April 9. He is one of the 200 delegates and will speak on the Negro in the United States. Max Yergan will also be present.

¶ Mrs. Anna Nussbaum is contributing to the press of Vienna, Austria, a number of articles on American Negroes: one "Africa Sings" treats the poetry of Langston Hughes; another is on the Afro-American woman. This article is illustrated by photographs of Florence Mills, Georgia Douglas Johnson, Josephine Baker, Rose McClendon and others. Mrs. Nussbaum is at work on an anthology of modern Negro poetry in German.



Sculpture in Terra Cotta of a Negro Boy Called Sammy", page 126

¶ Wayne L. Hopkins, executive secretary of the Armstrong Association of Philadelphia, is the first colored person to be elected member of the Executive Committee of the Pennsylvania Conference of Social Welfare. He is a graduate of Ohio State University, where he took both the B.A. and M.A. degrees, and served as an officer in the A. E. F. during the World War.

¶ A bronze bust of the late John E. Milholland was unveiled at Cheyney Institute last month in the presence of his widow and friends.

¶ Joseph Cuney, last surviving brother of the late Norris W. Cuney, is dead at Galveston, Texas. His father was Philip N. Cuney of Switzerland and Joseph was educated in Pennsylvania. He was at various times Inspector and Surveyor of Customs and principal of one of the public schools at Galveston. Later he was admitted to the bar. He leaves an only son and a niece, Mrs. Maud

E. F. Magnin *T. Alexander* *W. C. Gordon* *Mrs. Susan Dorsey* *J. H. Bean* *A. Baumann*

Cuney Hare of Boston. His funeral was attended by leading white and colored persons of the city.

¶ Robert Overby, a 13-year-old colored boy of Swedesboro, N. J., is the town hero because he found a broken rail and flagged an express train on the West Jersey and Seashore Railroad. A mass meeting was held and the boy received two purses.

¶ Rev. Robert Bagnall, father of the Director of Branches of the N. A. A. C. P., and retired clergyman of the Episcopal Church died at Toledo, Ohio, February 20th after a prolonged illness at the age of sixty-eight. He was born in Richmond, Virginia, educated at Howard University of which he was one of the early graduates, was engaged for a time in school work and then entered the Presbyterian ministry. He afterwards became a priest in the Episcopal Church. For five years he was Resident Professor at Bishop Payne Divinity School and afterwards pastored churches in Spartanburg, South Carolina and Toledo, Ohio. His funeral was held in the largest white parish of the city, and the Bishop of the Diocese, assisted by the priests of Toledo, officiated.

SOCIAL PROGRESS

¶ Mrs. R. Augustus Lawson is head of the Woman's League of Hartford, Connecticut. The league has a community house where 2,597 children were cared for last year, and 553 books loaned for reading. Twelve different organizations used the house for meetings. The league is a member of the Community Chest.

¶ The wages of the workers on the sugar plantations of Java are from fifteen to forty-two cents a day for a twelve hour day. Java sugar is competing with the sugar of the world.

George E. Cryer, Mayor of Los Angeles

¶ The Lincoln colored home of Springfield, Ill., has celebrated its 30th anniversary. The home was founded by Miss Eva G. Monroe.

¶ The Harmon Awards were conferred in nine cities. James Weldon Johnson received his at Ford Hall, Boston; Edward H. Margetson and William G. Still in New York; W. A. Overton, William E. Scott and Eric Walrond in Chicago; R. Nathaniel Dett at Hampton; Laura Wheeler Waring at Philadelphia; Clarence Cameron White and John Davis at Institute, W. Va.; and William G. Pearson at Durham, N. C. The Harmon awards for 1928 will be given in seven different fields. Entries may be sent to Dr. George E. Haynes, 125 E. 22nd St., New York city. The closing date is August 15, 1928.

¶ Negro farmers are deserting the country districts so fast in southern Georgia that the Georgia Mechanical and Industrial College is inaugurating a Negro farm and home ownership week to study methods of counteracting migration.

¶ The Hampton European tour this year will sail June 16 on the steamer "Resolute," to visit London, Oxford, the Shakespeare country, Holland, Belgium and France, including the battle fields. The trip is primarily for teachers but others will be admitted on application.

¶ Out of 2,290 under the age of 21 sent to the Tombs Prison in New York City during the last year, 396 were colored, and yet not a single colored church or organization has any worker among them.

¶ A series of studies in American Imperialism in Santo Domingo, Bolivia and Cuba are being issued by the Vanguard Press and are selling at one dollar each.

¶ The Afro-American Life Insurance Company of Jacksonville, Fla., had an income during 1927 of $1,011,260, a gain of over $61,000 over the previous year. Its assets amount to $687,000. A. L. Lewis is president.

¶ The National Benefit Life Insurance Company which now owns the Standard Life Insurance Company of

The N. A. A. C. P. Citizen's Committee of Los Angeles, page 127

C. H. Conner *W. L. Gordon* *B. Stephens* *H. C. Hudson* *J. W. Martin* *J. J. Cantwell*

R. H. Smith *G. D. Taylor* *L. M. Blodgett* *F. Harvey* *A. A. Gittens* *E. N. Warren*

Georgia, is suing the Southeastern Trust Company of Georgia, a white company, for assets amounting to $750,000 which the white company is alleged to have retained without warrant.

MUSIC AND ART

¶ A sculpture in terra cotta of the head of a Negro boy called "Sammy" was exhibited by Sargent Johnson of Berkeley, Calif., in the Harmon Art contest. He was awarded a special prize of $250 and the head was bought by Mrs. Ernest Alexander of New York City.

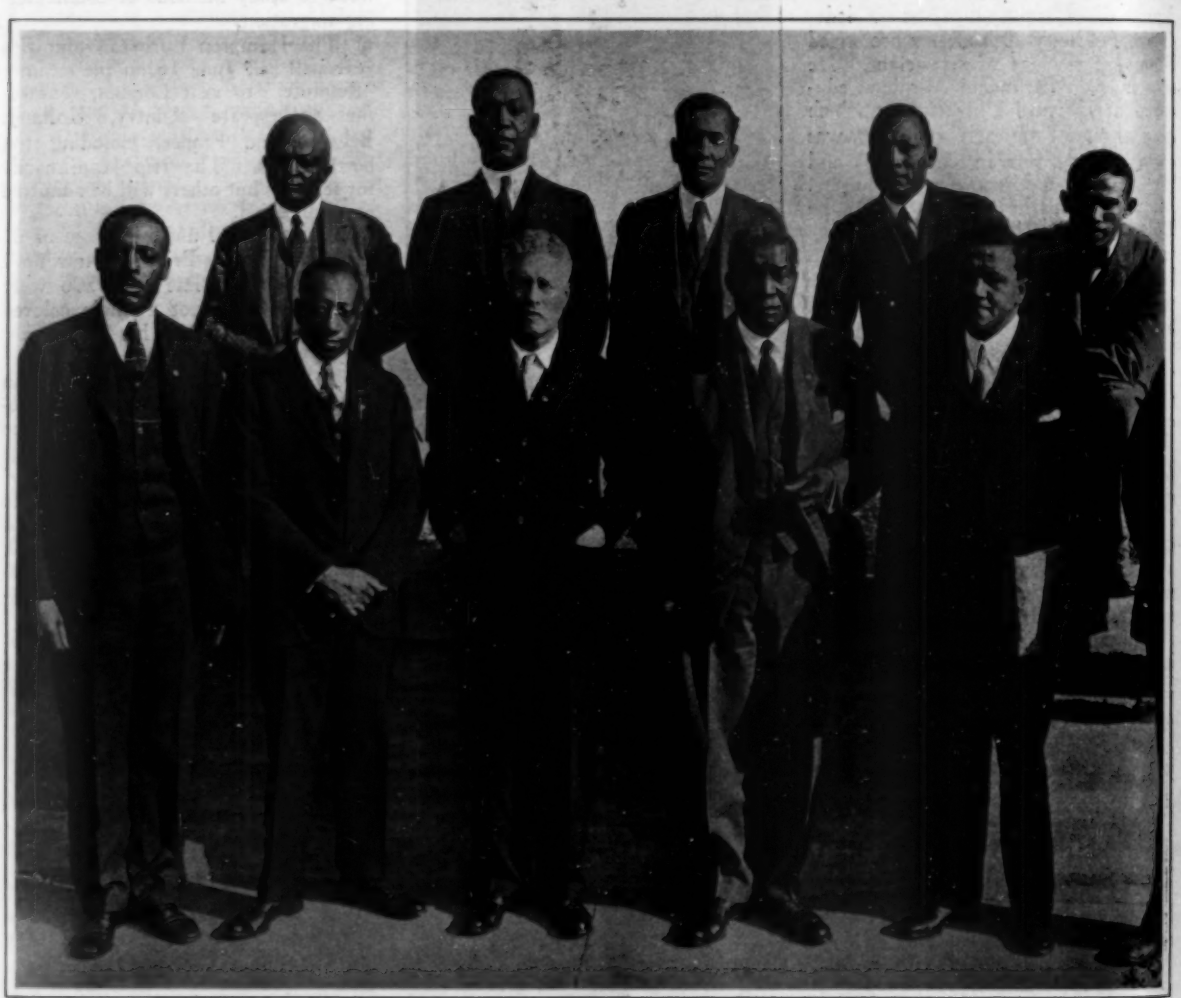
¶ F. James Bradley, of Mattapoisett, Mass., teaches wood craft in boy and girl scout camps, paints, and collects books and antiques.

¶ The Hampton Glee Club, under the direction of R. Nathaniel Dett is singing spirituals to white and colored audiences throughout the South.

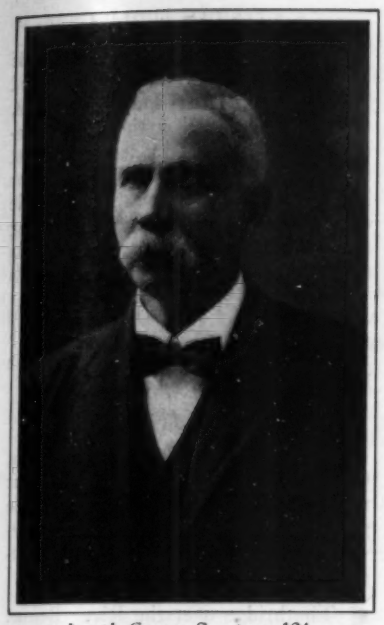
¶ The Washington, D. C. Krigwa Little Theater has presented Georgia Douglas Johnson's "Blue Blood", Eulalie Spence's "The Hunch" and Willis Richardson's "Flight of the Natives".

¶ A sextette of the Bethune Cookman College, has been singing in the hotels of Florida before many distinguished citizens, including Thomas Edison, Senator Dupont of Delaware and Senator Reed of Pennsylvania.

¶ Archibald J. Motley, Jr., of Chicago, whom THE CRISIS has mentioned before, held a one man exhibit



COLORED MEMBERS OF THE NATIONAL COUNCIL OF THE Y. M. C. A.
Top Row: M. W. Dogan, W. T. Nelson, W. R. Valentine, Max Yergan, J. S. Jackson. Front Row: R. L. Brokenburr, C. W. Florence, John Hope, R. R. Moton, C. H. Tobias.



Joseph Cuney, Sr., page 124

of painting at the New Gallery, New York City recently. Twenty-one canvasses were exhibited and Mr. Motley received much commendation.

¶ George Garner, the Chicago tenor, has given a recital at the Salle Chopin, Maison Pleyel, Paris, and also at the International Center of Music. He was given an enthusiastic reception.

¶ Roland Hayes has made a profound impression with his concerts in Russia. He sang in Moscow at the invitation of the Russian Government. His classical songs were received with great enthusiasm, but when he sang the Negro "spirituals" he received an ovation "such as is rarely, if ever, known in the concert halls of present-day Moscow". Mr. Hayes has also sung in Italy and Holland. This fall he plans to return to America to make his fifth tour of this country.

¶ Miss Hazel Harrison, who was born in La Porte, Ind., studied piano with Victor Heinze in Chicago and later in Berlin, where she made her debut with the Berlin Philharmonic orchestra. Later she was a pupil of Busoni and Petri. This season, Miss Harrison is playing the Chopin's Twenty-Four Preludes as one number and the color light music by Laszlo. Miss Harrison has long been the outstanding pianist of colored America.

MEETINGS

¶ The Third Annual Public Welfare Institute for Negro social workers of North Carolina has been held at Durham.

¶ The N. A. A. C. P. will be welcomed to its 19th Annual Conference in Los Angeles from June 27 to July 3 by a Conference Committee headed by the Mayor. Sixty-Seven well-known citizens have already consented to serve on the committee.

F. J. Moses, page 128

¶ The 8th Annual State Inter-Racial Conference of Kentucky has been held at Louisville, and progress reported. Two new junior high schools, two new grade schools and an enlargement of other colored schools are planned for

Countée Cullen Takes Tea in Chicago With the Alpha Culture Club

Miss Hazel Harrison, page 127

Louisville. Plans are maturing for a department in the University of Louisville for Negroes.

¶ The Y. W. C. A. Conference of young women of North Carolina and Virginia will meet at Bennett College, Greensboro, N. C., in June. Miss Wynona Bond of Boston University is chairman.

¶ The 20th annual meeting of the Oklahoma teachers was held in February, at Oklahoma City. W. G. Sneed was president.

EDUCATION

¶ Morgan College, Baltimore, Md., has been given approved standing by the Senate of the M. E. Church. This is the first Negro M. E. College to be so recognized.

¶ A state wide examination on high school subjects was given to all high school seniors in North Carolina. The colored children made a good showing and in Latin, French and science equalled the scores of the white students.

¶ F. J. Moses, Jr., of South Carolina was Private Secretary to the Governor of South Carolina and in 1875 was elected one of the Circuit Judges of the state. In 1880 he became Probate Judge.

¶ Hartshorn Memorial College, Richmond, Va., has hitherto been coordinated with Virginia Union University. After June 1, it will become an independent institution, limited at first to high school work, and eventually becoming a woman's college.

¶ Samuel Huston College has been recently rated as a standard A college by the North Carolina Board of Education. The college is making a study of education in Texas.

¶ Miss Helen Daniels, an 11th grade pupil at the Downington Industrial School, Pa., received first place among the contestants in the annual essay contest. Fourteen schools in Chester County competed in the contest.

NORTH AFRICA

¶ The Egyptian Confederation of Labor has been violently suppressed by the government and the British, the excuse being that the Confederation had communist tendencies. Most of the leaders have been put in jail or killed. A new confederation of trade unions has recently arisen, including the state railway men, printers, bakers, masons and hair dressers.

¶ The Italians are fighting the Arabs and mulattos in Cyrenaica, North Africa. In one engagement 29 were killed and 250 prisoners taken.

WEST AFRICA

¶ Chief Joachim Acolatse of Keta, Gold Coast, West Africa, is dead at the age of 87. He was one of the great leaders in the economic development of the colony. He is succeeded by Robert Joachim Acolatse.

¶ The bridge over the River Benue, Nigeria, will be the longest in Africa. It will cost nearly $5,000,000 and consist of thirteen spans, the total length being 2,584 feet. The construction has just been contracted for and it will be finished in five years.

¶ The Kenya and Nigeria Railway has been extended from Turbo in Kenya to Mbulamuti in Uganda. This is the most important extension since the original line to Mombasa was built, 30 years ago.

¶ A bill is being prepared for the French Parliament providing for the spending of $500,000 for preliminary surveys of the Trans-Sahara Railway running from the French colonies of North Africa to those of West Africa. It is estimated that a capital of $65,000,000 will be needed to build the railway.

¶ British Nigeria has now a population of nearly 19,000,000. It is a political organization involving "indirect" rule: that is, limited local government under the chiefs. The revenue of the native administrations during the years 1926-27 amounted to nearly $5,000,000. The value of Nigerian trade for 1926 is eight times as great as in 1900.

¶ King Albert of Belgium is going to visit the Belgian Congo at the opening of the Lower Congo-Katanga Railway.

¶ The report on the British Mandate in Cameroon, West Africa shows that very little is being done for education. Out of a total revenue of $425,000 only $40,000 was spent for education. The exports were worth over a million dollars. Local native rule is widely recognized.

EAST AFRICA

¶ A considerable number of natives are in training in the mission schools of Portuguese East Africa. One, at St. Paul in Gaza, has more than 2,000 pupils. They are taught Portuguese, some foreign languages, crafts and agriculture.

¶ Because of the murder of a District Commissioner in the Sudan, Great Britain has sent a force to wage war on the Nuong clan in the eastern part of the Bahr el Ghazal province and also against the country of the Lau Nuers in the triangle between the Nile and the Sobat Rivers. In the latter operation the British and Sudanese troops bombed and killed hundreds of cattle.

¶ In 1914 the Higher School of the Gordon Memorial College in the Sudan had 67 pupils. In 1926 there were 303 and in 1927, 360. It is expected that there will be 500 in 1929. There are courses of training for engineers, teachers, accountants; and also of Kadis for the Mohammedan law courts. In the northern and central Sudan there were in 1926, 18,983 pupils.

¶ Uganda exported 125,788 400-pound bales of cotton in 1927.

¶ The new Sir Lee Stack Memorial School at Wau has been opened in the southern Sudan.

SOUTH AFRICA

¶ The Carnegie Corporation of New York has granted $500,000 to East and South Africa. Very little of this affects Negroes: Seven Thousand and Five Hundred Dollars is suggested for a research into "Bantu mentality"; Ninety Thousand Dollars is for exchange visits between West Africa and America of leaders in science, social work and education; technical education for non-Europeans will receive some support.

¶ Indians in South Africa are returning in considerable numbers to India. Two Thousand One Hundred went in 1926 and 2,986 in 1927. The migration is increasing this year.

¶ The I. C. U., the black Labor Union of South Africa, has been refused admission into Southern Rhodesia by the premier. Clements Kadalie declares that the Union will be organized there in spite of the ban; that free speech "is non-existent in southern Rhodesia as it is in other parts of the British Empire" and that the Native Affairs Act is a "slave measure" which brings us back "to the border line of the Dark Ages".

¶ The National Council of the Industrial and Commercial Workers' Union (I. C. U.) met in Johannesburg in January and memorialized the South African Trade Union Co-ordinating Committee for affiliation. The manifesto accuses the Trade Union Congress of race prejudice and refuses periodical meetings for consultation. It declares that Negroes will not be patronized as inferiors. "We are the real working class in South Africa."

¶ General Arthur I. Ferraz is the new Portuguese minister for the colonies. He succeeded Commander Joao Bello and was some time ago Governor General of Mozambique.

¶ The revenue of Tanganyika territory, formerly German East Africa, is estimated at $10,000,000 for the year 1928-29.

¶ The Transvaal African Congress has petitioned the Minister of Native Affairs not to send natives of Central Africa into South Africa on account of the feuds between the various tribes. These "foreign" natives are often not subjected to the pass laws and other restrictions, which raises strong feeling.

WEST INDIES

¶ The Imperial College of Tropical Agriculture in Trinidad, B. W. I., has a course of three years. The cost is about $1,000 a year for students.

The President of France and the President of Liberia

THE FAR HORIZON

THE RISING NEGRO

THE Emporia, Kansas, *Gazette* has this editorial:

A most interesting little book on character analysis, by which the average man can obtain some sidelights into his own character by answering a few apparently guileless questions, includes this tricky one: "Do you think a Negro doctor is as capable as a white doctor?" And a large part of the population, governed by prejudices of which it is unaware, would answer "No" and, turning to the back of the book would find that this answer stamped them as having racial prejudice.

The Negro professional man in America, outside the larger cities, labors under tremendous handicaps. Considering the obstacles imposed on them, it is amazing that so many have been able to succeed.

In the larger cities, brilliant Negro lawyers and singers, successful Negro surgeons and actors, are no longer a curiosity. But the Negro professional man has to contend with the prejudices of his own race, as well as those of the white people.

Many Negroes, accustomed to take the white man at his face value, unconsciously accept his assumption of superiority in the professions, and when they are sick or when they need a lawyer, they prefer to intrust themselves to a white doctor or lawyer, although there may be Negro professional men who are much more highly skilled. These prejudices are as deeply ingrained in the Negro race as they are in the white race. It is commonly observed, in states which permit traveling Negroes to eat in the dining cars, that the Negro waiters frequently take occasion to slight and to insult in small ways the Negroes who venture in. The Negro waiters feel that the Negro diner is "putting on airs" by eating in the dining car, and take occasion to show their prejudices.

The Negro race, if it is to gain equality in the professions with the white race, must respect its own professional men —its many brilliant teachers, actors, lawyers, doctors and ministers.

The Editorial is true in the main, but is unfortunate in its illustration: The porters on Pullman cars and the waiters in dining cars almost without exception are especially courteous and solicitous with Negro passengers. This is based on the Editor's own experience in travel which has covered the whole United States and many parts of it repeatedly: and it is based on the testimony of thousands of other travelers.

THE RELIGION OF STUDENTS

BELLE C. MORRILL writes in *the Epworth Herald,* Chicago, on the religious difficulties of Negro Students:

Students at home in the country in the summer vacation are tempted to stay away from the long harangue of the illiterate preacher. The normal school graduate who takes a rural school faces Scylla and Charybdis. If she does not attend services, to her, crude and uninteresting, she will not be regarded as a proper person to teach the children in a simple-minded, religious community. If she is asked to teach in Sunday School, her refusal may brand her as a heathen; her acceptance may prove her a heretic!

Someone has said that Christianity has not only love but dynamite in its teachings. A study of the teachings and life of Jesus is a dangerous theme for Negro students today. They are coming to see more and more that he had no place for, no sympathy with the prejudice which they see practiced daily by white Christians who crowd the white churches on Sunday. To see this difference without being cynical; to be determined to live up to the ideals of Jesus even if no one else in the world should do it, this is another problem that faces thinking Negro youth. . . .

Negro students, then, are of various religious types, even as are white students, but they have the added problem of the contradiction between the universality of Jesus and the narrow prejudices of white Christianity. Few of them are content, as were their grandparents and in some cases their parents, to leave all social adjustment to Heaven. There seems likely to be an increased turning away from religion *which need not be,* if white Christians learn to say and act as they meet these brown Christians, "No longer do I call you *servants,* but I have called you *friends*!"

FROM CULTIVATED MISSISSIPPI

WE quote a recent editorial from the Jackson, Mississippi, *Daily News* with apologies to the *World Tomorrow.*

There is another Negro publication, known as "The World Tomorrow", encouraged if not actually fostered by that despicable organization of social equality advocates known as "The American Association for the Advancement of Colored People". It is an organization that has not to its credit a single achievement for the advancement of colored people, and perhaps the less said about the personnel of its membership the better.

We are not getting down to the subject. A recent issue of "The Chicago Defender", sent to the "Daily News" by special delivery, contains the following editorial:

In his campaign speech, just prior to his election as Governor of Mississippi, Brother Bilbo, according to "The World Tomorrow", made the following statement:

"There are not 2,000 negroes qualified to vote."

"The World Tomorrow" follows this up with the statement that "The United States census of 1920 declares that of 453,663 Negroes 21 years of age and over living in Mississippi 290,782 can read and write."

With these facts upon which to work, the question now is, How did Governor Bilbo get elected? How did he arrive at the conclusion that only 2,000 persons were qualified to vote? Just what, besides being white, is a qualification to vote in Mississippi?

And, incidentlly, wasn't it this same Governor Bilbo, who, during one of his previous administrations, wired Dr. DuBois in answer to a query as to what he intended to do about a lynching in that state: "Nothing. Go to h—"!

At any rate, that's Mississippi for you—and that's its Governor.

If Bilbo really did send that telegram to DuBois—and we can readily imagine he did—then we glory in his spunk and also applaud his terseness of expression.

DuBois is a Northern Negro who hates the South and everything Southern. He is brilliantly educated, but has a warped mind. He is perhaps the most vicious, vindictive, volatile, and uncompromising hater of the Southern white man who ever lived. If you have any doubts concerning this diagnosis, read a few of the books he has written.

Apropos of the small number of Negroes eligible for suffrage in Mississippi, "The Chicago Defender", "The World Tomorrow", and other social equality publications, have only to read the constitution of the commonwealth to find out how we have reduced Negro suffrage to a minimum.

Incidentally, the aforesaid constitution has been upheld by the Supreme Court of the United States, so there is nothing they can do about it.

At any rate, the people of Mississippi are not going to do anything to relieve the deplorable condition complained of by "The Chicago Defender" and "The World Tomorrow". We are quite well satisfied with things as they are.

In the language of Theodore Bilbo, "Go to hell!"

DISCOVERING SEYMOUR CARROLL

AN unnamed daily paper in Greenville, South Carolina, is quoted in the Nashville *Baptist Union Review*:

Seymour Carroll is the son of Rev. Richard Carroll, broadly known in South Carolina and other Southern States as a Negro Baptist minister who has wrought long with exceptional ability, and did much toward a better understanding between the whites and Negroes in the South. Rev. Richard Carroll is now an invalid. We hail with satisfaction tokens that his son Seymour may become a voice concerning race relations in the South as sane and wholesome as has long been that of his father.

The substance of the utterance of Mr. Carroll, who is Field Secretary of the American Humane Education Society, 180 Longwood Avenue, Boston, Mass., was in his criticism of the National Association for the Advancemnnt of Colored People, with headquarters in New York. It is our understanding that this is the organization of which the radical and bitter-hearted Boston half-blood Negro and Spaniard, W. E. B. Dubois, is the informing spirit. DuBois is believed by informed persons to be doing more at the present time to stir up race antagonism than all other forces combined. He is the editor of a periodical, and through it his characteristic work is to propagate malignant views against white people. Unhappily the Dubois cult has already made inroads among some Negro elements in the South. Negro preachers, who are leadership of the race, generally deplore the Dubois method—and this is reassuring. * * *

Seymour Carroll plainly told his Southern Negro school audience that the National Association for the Advancement of Colored People has done more to hurt the Negro in his relation to the whites in the South than to help him. Many whites have come to the same conclusion, and we rejoice that this gifted young Negro leader, showing the same fine courage his father has always shown, does not hesitate to come out and tell his people what he believes on the subject.

IN THE COCOA COUNTRY

THE London, England, *Daily Sketch* has this note:

When he was going down from Ashanti to the Coast a little while ago he stopped at a wayside halt, and went into a tiny village store.

There he noticed a boy of about sixteen, dressed in a smock and nothing else, addressing an envelope. The writing was so good that Colonel Levey asked if he could see it. It was addressed to the Master of an Oxford college.

"You write very well," said the Colonel. "Where were you educated?"

"At the Government School in Coomassie, sir. I am writing now to Oxford, because I want to go to the University."

Colonel Levey looked at the boy. It was only a smock he wore. It might just as well have been a loin cloth. So he asked him where he lived.

"Over there, with my father." The boy pointed out of the door to mud hut across the way.

"And does your father know that it costs money to go to Oxford?"

"Oh! yes, sir. He knows it will cost £500 a year, and he will allow me that."

Colonel Levey, wondering how £500 a year was to come out of an Ashanti mud hut, asked what the boy's father was. It turned out that he was a cocoa farmer, the son of one of King Prempeh's savage warriors, but now a man of property and prosperity.

TRIAL BY JURY IN BRITISH WEST AFRICA

AMERICAN Negroes should follow with interest the fine fight which Dr. Bankole Bright, a well-known barrister of Sierra Leone, is making to restore trial by jury in Sierra Leone. The facts of the case are thus stated in an editorial in the London *African World*:

This dissatisfaction with the criminal law of Sierra Leone which has long existed in that Colony, has been given definite form by Dr. Bankole Bright's address to the West African students in London, on which we commented in our issue of October 22nd. The trial of Mr. C. T. May, former Mayor of Freetown, and three of the officials of the Corporation for embezzlement attracted attention and called forth much comment. This has now been focussed by Dr. Bright in a series of statements which cannot be ignored by the Colonial Office or the local government. Dr. Bright is a well-known public man, whose words carry weight. As a medical practitioner of long standing he has gained the confidence of his people who have elected him to the Legislative Council as the Second Urban Member. Speaking with the responsibility of that position he makes serious and definite criticism of the administration of the law in the colony. He states that in 1894 the legal system under which trial by jury was established and had been carried on for 85 years to the general satisfaction was altered because the Governor (Sir Frederick Cardew) was dissatisfied at the acquittal, by a jury, of an African official charged with embezzlement: in order to secure the conviction of this official the "Assessors Ordinance" was hastily passed through the Legislative Council in spite of protests from the Bar and the public. By this ordinance the judge presiding at a trial is bound, if the Attorney-General applies for it, to appoint assessors to hear the case instead of a jury, but is not bound to accept their verdict. Dr. Bright alleges that the Attorney-General exercises this discretion only in cases in which educated Africans are criminally charged. Illiterate Africans are allowed the privilege of trial by jury, but educated Africans, especially officials and public men, are tried by a judge who can, and frequently does, ignore the opinion of his assessors, and can convict accused persons whom the assessors have pronounced not guilty. Dr. Bright has stated that "95 per cent of educated Africans tried by Judge Purcell with the aid of assessors have been convicted as the result of the judge overriding the assessors", and cited specific cases. A person thus convicted has no right of appeal, but the judge may, if he so elects, state a case for the Full Court. Even if the judge should elect to do so the appeal is virtually to himself as he sits as President of the Court which hears it. It is not surprising, therefore, that Dr. Bright has raised the question of a West African Appeal Court for both civil and criminal cases which has been pressed by all the Colonies for some years past. They are able and willing to bear the expense. As Dr. Bright's speech has been reported in the Press, and is issued in pamphlet form, it cannot be passed over on a plea of official ignorance. His challenge must be taken up; his position as a member of his local legislature gives the Government opportunity to call upon him to substantiate, or withdraw, his allegations; if it fail to do so its failure will be regarded as avoidance, or admission of their truth.

IN *West Africa*, London, Dr. Bright replies to critics:

I submit to the British public that I have established a case for the consideration of the Colonial Office and the British public. I submit that I have established the fact that there has been miscarriage of justice in Sierra Leone; that the adminsitration of justice in Sierra Leone courts is less satisfactory than the administration of justice in some of our primitive courts. I submit that I have established the fact that the Ordinance is used as a lever to wreck the honour of educated Africans, particularly the public man, and I say that the essential facts have been established not only by myself but by the majority of the educated Africans and by the records of the courts of Sierra Leone. I submit that I have made out a case for the repeal of the Ordinance, for the re-introduction of the system of trial by jury in all cases, and for the creation of an independent criminal appeal court.

I feel that by the present operation of the Ordinance Government is setting up a class of educated criminals who when opportunity arises will become hostile to British rule and order. I appeal to the British nation to call for a halt to this travesty of justice. I appeal to the Colonial Office to recognize its sacred trust to protect the liberty of the people of West Africa. No Englishman would, conscious of what is taking place in the courts of Sierra Leone, allow such operations to continue.

Something has happened lately which has set us all thinking. Mr. Osoba May, son of Cornelius May, a victim of this Ordinance, is dead. This young

man, we know, has, apart from other conditions, died with a perplexed mind on account of the treatment of his father. It is stated (I do not know how true it is), that after the conviction of his father he approached the Judge requesting him to send him to prison in place of his father. After his father's conviction, Osoba May cut off most of his associations; he brooded over his father's trouble and walked in the streets of Freetown with bowed head and heavy mind. He was positive that his father was innocent, and he believed that his imprisonment was a plot. He was perplexed and dejected, and even on his dying bed it is alleged that he never failed to repeat that his father had been wickedly treated, and we know that he died deeply grieving over his father's misfortune.

I stand for a strong organic connection between West Africa and the Motherland. I shall ever resist in my humble way any attempt to soil or break this connection, but I shall always insist that justice be meted out to all, irrespective of creed, class or colour.

When we remember that Government has control in selection of jurors, by which I mean that the Attorney-General has the right of ulimited challenge, a system which has now and again been put into operation, and when we also remember that a special jury list of respectable and educated members of the community could be made up, we feel that trial by jury could easily be reintroduced.

We appeal for the reintroduction of the system of trial by jury in all cases, together with the constitution of an independent criminal appeal court for West Africa, where three independent judges, from England, would administer the law according to the law.

THE COLOR BAR IN SOUTH AFRICA

THE *Star* of Johannesburg, Transvaal, South Africa, has this editorial:

The very heart of the problem of the relationship of the white and coloured races in South Africa is exposed in Professor W. M. Macmillan's latest book, "The Cape Colour Question". The author delves deeply into events and conditions in the Cape Colony during the earlier part of last century and throws fresh light upon much that was previously obscure. We are given in some detail the interesting history of the Hottentots, the native race inhabiting the Cape at the time of its first white colonization. Soon after the nineteenth century opened, this race had been already merged into the Cape coloured people, receiving in the process an admixture of Bantu, Malay and European blood. The Hottentot type persists to a large extent, and the author himself stresses the fact that the remarkable rise of this coloured race in the scale of civilization is due, not to the infusion of a small proportion of other blood, but to contact with Europeans, even though such contact was, until comparatively recent date, by way of slavery or serfdom. The rise of the coloured people, intellectually, socially and politically, is all the more striking in view of the events which accompanied it, first the abolition of slavery, then the politico-missionary campaign, in which Dr. John Philip was the chief figure, and finally the establishment of representative government at the Cape. The book is largely concerned with the activities and writings of Dr. Philip, and it vividly presents the struggles, bitterness and blunderings of those days. If it may not at once rehabilitate Dr. Philip in the esteem of all South Africans, it will certainly do much to remove the absurd misconceptions which have prevailed in the past, and which have been strengthened by the biased accounts of his life and times which have passed muster as history.

LABOR UNIONS IN SOUTH AFRICA

THE Cape Town correspondent of the *African World*, London, discusses the problem of native trade unions:

The problem of native trade unionism becomes increasingly acute, and it is obvious that the movement is destined to become a vital factor in the economic life of the country. To endeavor to stamp out the movement would be futile, and for that reason the hostility of certain farmers towards laborers, belonging to a trade union is to be deplored. There is no earthly reason why a native should not belong to an organization which seeks to safeguard his interests. It is as well to recognize the fact.

The policy of evicting natives from farms and of replacing native labour by European labour in some industries has led to considerable bitterness, which was expressed at the first annual convention of the African National Congress at Kimberly. The natives, it was contended, had helped in the development of the industrial and commercial life of this country. In consequence it was not fair for the white man to take up an attitude of antagonism to native labourers. The black races were urged to stand together as one man.

European trade unions are finding the growth of African trade unionism embarrassing because they find it hard to reconcile their views on equality of opportunity, irrespective of colour or creed, with their refusal to co-operate with their black brethren. The I. C. U. wants to become affiliated with the white trade unions, but the latter feel the time is not yet ripe for such co-operation, "whilst keeping in view the soundness of the principle that all bona fide trade unions and employees' associations should be linked up in a national co-ordinating body, and through that national body to the international organization."

A pretty high-sounding phrase, which reminds one of the old saying about sympathy without relief being like mustard without beef. The truth of the matter is that the trade unions have shied at the issue, and are playing for time in the hope that some solution will turn up.

Among the objections to affiliation with the I. C. U. is that the 100,000 members claimed by the I. C. U. would on a card vote in any congress outvote all other unions put together if a division took place, as is possible, on race lines.

THE SOUTHERN MOB

TWO extracts illustrates the mob spirit of the Bourbon South. James Bond writes in the Louisville *Herald Post*:

As an evidence that mobs often lynch the wrong person, it is related that while a mob of several hundred white farmers in Arkansas were searching the country-side in an effort to locate Elbert Thomas, 18-year-old Negro boy, whom they suspected of being responsible for the death of Julius McCullum, 11-year-old white boy, the colored youth's body was discovered lifeless in the woods half buried under a clump of bushes and partly in the water where he had put up a heroic fight to save the life of the little white boy whom he was suspected of slaying. This became known when Grady Swain, white, 19, confessed that he and Robert Bell, white, had murdered the little boy because they knew he usually had money on his person. The confession states that not only did they drown the white boy, but killed the colored boy in his effort to save his little companion.

THE following extract is taken from the *Potter's Wheel*:

Few men build schools, revive churches, improve economic conditions —and are asked to move on because they succeed.

Yet that is part of the story of Mr. Hannar, a young Negro preacher from Georgia, as he told it in a great Metropolitan church in Boston.

Mr. Hannar is a graduate of Peabody Academy, in Troy, N. C., graduate of Talladega College and Seminary, and has had training for rural church work.

His first charge was at Bexar, Alabama. Interested in community improvements, he secured a Rosenwald school for his colored parishioners. It was a good school—so good that the school inspector used it to shame the white people by a too-pointed comparison with their own educational facilities.

This fling did not have the desired effect. It inspired not shame but jealousy. Hannar had incurred the hatred of certain financial interests in the community by obtaining farm loans at 8 per cent, thus depriving the local Shylocks of the 15 per cent they were charging ignorant Negro farmers. The school jealousy was excuse enough and the Negro leader was asked to select a new field of labor.

Postscript
by W. E. B. Du Bois

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Second Prize	15
Third Prize	10
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Total for the year	$600

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The following colored banks and insurance societies have promised us $750 for prizes on Negro economic development:

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The North Carolina Mutual Life Insurance Company, Durham
The Northeastern Life Insurance Company, Newark
The Southern Aid Society, Richmond
The Supreme Life and Casualty Company, Columbus
The Victory Life Insurance Company, Chicago
The Binga State Bank, Chicago
The First Standard Bank, Louisville
The People's Finance Corporation, St. Louis
The Prudential Bank, Washington
The St. Lukes Penny Savings Bank, Richmond

We are offering with this sum prizes for short stories, essays or cartoons, which will illustrate or study or tell the story of the economic development of the Negro: of Negroes as laborers, as farmers, as skilled workers, as business men, in all the different lines of business.

One First Prize	$200
One Second Prize	100
One Third Prize	100
Two Fourth Prizes	50 each
Eight Prizes for Honorable Mention	25 each
A total of	$750

Write us for information.

OF THINGS CONTEMPTIBLE

ONCE in a while one comes across a backwash of race discrimination, so contemptible as to be almost unbelievable. We set this down to keep the record accurate. In Philadelphia a young colored man suddenly disappeared. He was a brilliant student and a fine, manly character. His frantic parents sought him by every method and failed. Finally, they asked the Philadelphia daily papers to carry his picture offering to pay any cost. Not a single Philadelphia paper—the *Public Ledger*, the *Bulletin*, the *Inquirer*—none of them, would carry the picture. They said it was against their policy to print pictures of colored folk! The boy has never been found.

EDUCATION

HERE comes again our up-to-date United States Bureau of Education with a bulletin on "Statistics of State School Systems, 1926-27". But do not look for any real information on Negro School systems of the South. Oh no! Not a word as to their cost, the taxation of rent and labor that supports them, the division of public funds—on all this silence like the grave. We can, of course, learn that the annual cost of state school systems, per pupil attending, is:

Alabama	$41.00
Arkansas	39.00
Georgia	34.00
Mississippi	30.00
South Carolina	46.00

While the average for the nation is $100 and several states reach $150. Everybody knows that in the states above the expense of Negro schools does not reach $20 and yet the great United States Bureau of Education has not got the guts to learn and tell the truth about it.

THE HOUSE OF THE BLACK BURGHARDTS

IF one slips out the Northern neck of Manhattan and flies to the left of the silver Sound, one swoops in time onto the Golden River; and dodging its shining beauty, now right, now left, one comes after a hundred miles of lake, hill and mountain, in the Old Bay State. Then at the foot of high Mt. Everett one takes a solemn decision: left is sweet, old Sheffield; but pass it stolidly by and slip gently right into tiny South Egremont which always sleeps. Then wheel right again and come to Egremont Plain and the House of the Black Burghardts.

It is the first home that I remember. There my mother was born and all her nine brothers and sisters. There perhaps my grandfather was born, although that I do not know. At any rate, on this wide and lovely plain, beneath the benediction of grey-blue mountain and the low music of rivers, lived for a hundred years the black Burghardt clan. Up and to the east on a hill of rocks was Uncle Ira; down and to the south was Uncle Harlow in a low, long, red house beside a pond—in a house of secret passages, sudden steps, low, narrow doors and unbelievable furniture. And here right in the center of the world was Uncle 'Tallow, as Grandfather Othello was called.

It was a delectable place—simple, square and low, with the great room of the fireplace, the flagged kitchen, half a step below, and the lower woodshed beyond. Steep, strong stairs led up to Sleep, while without was a brook, a well and a mighty elm. Almost was I born there myself but that Alfred Du Bois and Mary Burghardt honeymooned a year in town and then brought me as a baby back to Egremont Plain.

I left the home as a child to live in town again and go to school. But

for furtive glimpses I did not see the house again for more than a quarter century. Then riding near on a chance journey I suddenly was homesick for that house. I came to the spot. There it stood, old, lonesome, empty. Its windowless eyes stared blindly on the broad, black highway to New York. It seemed to have shrunken timidly into itself. It had lost color and fence and grass and up to the left and down to the right its sister homes were gone — dead and gone with no stick nor stone to mark their burial.

From that day to this I desperately wanted to own that house for no earthly reason that sounded a bit like sense. It was 130 long miles from my work. It was decrepit almost beyond repair save that into its tough and sturdy timbers the Black Burghardts had built so much of their own dumb pluck that—

"Why the stairs don't even creak!" said She, climbing gingerly aloft.

But I fought the temptation away. Yachts and country estates and limousines are not adapted to my income. Oh, I inquired of course. The replies were discouraging. And once every year or so I drove by and stared sadly; and even more sadly and brokenly the House of the Black Burghardts stared back.

Then of a sudden Somebody whose many names and places I do not know sent secret emissaries to me on a birthday which I had firmly resolved *not* to celebrate. Sent emissaries who showed me all the Kingdoms of this World, including something in green with a cupola; and also The House; and I smiled at the House. And they said by telegram—"The House of the Black Burghardts is come home again —it is yours!"

Whereat in great joy I celebrated another birthday and drew plans. And from its long, hiding place I brought out an old black pair of tongs. Once my grandfather, and mayhap his, used them in the great fireplace of the House. Long years I have carried them tenderly over all the earth. The sister shovel, worn in holes, was lost. But when the old fireplace rises again from the dead on Egremont Plain, its dead eyes shall see not only the ghosts of old Tom and his son Jack and his grandson Othello and his great grandson, me—but also the real presence of these iron tongs resting again in fire worship in the House of the Black Burghardts.

I PROTEST

I WISH to enter a protest against the carelessness being used by Negro editors and Negro authors in writing the name of Paul Laurence Dunbar. With greater and greater frequency in newspapers, magazines and even books by Negroes the middle name of the poet is being written Lawrence. There were few things that irritated Paul Laurence Dunbar more than to have anyone write his middle name with a "w" instead of a "u".

I wish to protest also against the use of the word "Aframerican" in a derisive and burlesque sense. I have a somewhat personal interest and pride in this word because I was, I think, the first American writer to use the term. I used it in the preface to "The Book of American Negro Poetry" to designate in a general way the poets of colored blood of North America, South America and the West Indies. Sir Harry Johnson used it in the same sense before I did. It is a needed term and besides is practical and scientifically correct. It ought not to be degraded by being used as a synonym for "darkey", "blackamoor", "dinge" and such words for the sake of "smart Alec" writing.

JAMES WELDON JOHNSON.

San Jose, California,
February 7, 1928.

DEAR SIR:

In response to your notice that my subscription has expired, I am enclosing check for renewal.

I am a member of the local N. A. A. C. P. and am working actively with them, and it has been in my mind for a long time to write to THE CRISIS and make some criticism of its policies and content.

It has seemed to me that it is entirely too "high-brow" a magazine for general appeal. Our group here is entirely working-class, and while some of them subscribe, I doubt if any of them read much of it, or understand in the least the scholarly satire of its editorials. These seem to me to be addressed to a very limited group of Negroes and white liberals.

The workers do understand your protests against lynching and other outrages, and from your notes and photographs, know that there are successful bankers, business-men and artists and attractive looking girls, and this may give them a certain vicarious satisfaction, appealing to their race vanity. But does it not accomplish exactly what the white papers (I should say "yellow") accomplish when they laud American enterprise, rouse national vanity, and make the workers believe that all may become millionaires and presidents? In other words, lull their discontent and resentment and make them easier to deal with and suppress? I think it does.

When one of your prominent intellectuals rises in public conference with whites and appeals to them to give "us" social equality and "we" will deal with our masses, this attitude reaches its limit. I think THE CRISIS should repudiate such an appeal, and realize and emphasize the fact—for it is a fact—that your intellectuals themselves will never receive social recognition while the economic necessity exists for keeping the races hostile. They must fight side by side with the workers.

The Editor is frankly sympathetic with Russian conditions and the race equality that exists in Russia, and must understand that it is only the Russian economic change that has made these conditions possible; yet he himself tacitly excludes workers from important committees, and THE CRISIS practically excludes labor discussions from its pages.

I do not believe THE CRISIS can afford an uncompromising working-class attitude, but I do think this national organ should recognize that something like 98 per cent of the race are workers, and that advancement does not mean for them a rising out of their class to become bankers and oil well owners, or even artists and teachers. I think it should be recognized that Negro bankers and intellectuals will deal with their working-class just as the white bankers and intellectual prostitutes deal with the white workers. Note that when the Negro porters become too strong, and the movement could not be killed, Negro bourgeoisie joined with A. F. L. "fakirs" to control the movement.

The Negro organ should at least appeal to the understanding and to the interest of the 98 per cent, and should address its editorials to these. Only so can you build up a mass-organ, and only so can you stimulate your masses to fight their own fight—and yours—with you.

Sincerely yours,
ANNA PORTER.

P.S. There should be constant stress laid on the organization of Negroes as workers, and affiliation with white workers.

I can hardly expect you to publish this, but I should be very glad if you would and get a discussion with your subscribers, letting each give his economic status. I am white bourgeois "intellectual", no occupation.

After all which is the Greater Life —the Finer World? A world full of real problems—a life terribly in earnest with Danger and Death; or a world carefully upholstered, with God tempering the winds filled with matters only transient and make-believe?

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Common School in Oklahoma

(*Continued from page* 116)

number enrolled in such districts. The poor comparative showing is made despite the fact that the independent districts are in session more days during the school year with more opportunities offered for absence. Many causes for such showing may be assigned, such as: longer distances over muddy roads in rural districts; sidewalks and shorter distances in independent districts; the greater variety and larger amount of work done by rural children at home; the more attractive school environment in the towns and the cities; better prepared teachers required of independent districts; larger groups of children of the same age and attainments in the larger schools, making it possible to engage in more school activities and to offer a greater variety of courses; and the system of promotion to the next higher grade which induces better attendance. These and other causes are responsible for the poor attendance in rural districts and the better record made by children in the independent districts."

THE fact that Negro attendance is even lower than for whites demands some explanation. Of the factors referred to above as affecting regularity of attendance, the matter of child labor on the farms, as well as attractiveness of program, probably represent the differential suggested here, though probably all of these circumstances affect the Negro schools more largely than they do the white schools.

It is discouraging to note from our data that average daily attendance figures have not shown an increase in Oklahoma during the last three years. It is also strikingly evident that counties in which the average daily attendance is below 50% that there is no possibility of doing efficient work. Attention is particularly directed to Tillman county, with an average daily attendance of 44%. Reference to the tables showing per capita expenditures will indicate that Tillman county is among the group of counties with an exceedingly low per capita expenditure.

Summary

CONDITIONS of attendance upon the schools of Oklahoma maintained for Negro youth show little improvement in the three year period represented by the state report of 1922-1923 and the present survey for the year 1925-1926.

Attendance figures show such disgracefully low averages for most of the counties of the state that it is obvious that many children are receiving but little profit from their irregular attendance. The urban districts

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surpass the rural districts in this respect, although there is a wide variation here, likewise.

The basic factors responsible for this condition lie in the inherent nature of rural life and the necessities of seasonal occupation and employment of child labor upon the cotton farms. That these conditions might be modified, however, by consolidation of schools, by increased salaries, and by longer school terms, is very evident from comparisons with data showing the better school attendance obtaining in the cities.

Matthew Anderson

(*Continued from page* 117)

the reach of his power that he was not always willing to do for them. And, even to those who were not, in any special sense his friends, he was always ready, when opportunity presented itself, to show them a kindness.

He was a splendid specimen of a man physically—large, robust, well proportioned, every inch a man. His physical and mental vigor was remarkable. It was really wonderful what he could do, the pace at which he could keep going, day in and day out, week in and week out, month in and month out, year in and year out. Only latterly, and once in a while, I have seen his strength wavering, seeming to be growing less; but even at such times, he has been able by sheer force of will to carry himself through whatever he had in hand. I used to marvel, at times, as I looked at him, especially latterly, as he was advancing in age, getting up towards four score, at the energy which he displayed. He never seemed to realize the fact that he was growing old, that his Life's task was drawing to a close. The thought of dying seemed never to have crossed his mind. He was all the time planning, not to die, but to live. He had work, he said, the last time I talked with him, that he wanted to do, and that it would require at least fifteen more years to do it. So that when death came to him, it found his mind, his heart, his whole being taken up with the thought, not of rest, but of work, work, hard, hard, work. In this respect, unlike Hezekiah, his wishes were not to be gratified. But he had done enough, his task was finished, and a noble task it was, covering many years and involving the most strenuous toil, often under most discouraging conditions. But he never faltered; he was pressing on with a firm and abiding faith in God, that he would not be allowed to fail in the work which he had undertaken. And he did not fail. God was back of him, and raised up for him all along the way, a host of true and tried friends who encouraged him by their words and by their financial aid.

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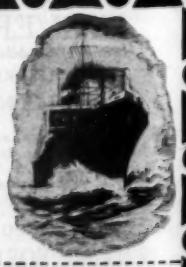

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list of the many white friends of prominence that he had made—lawyers, doctors, bankers, merchants, manufacturers, ministers, public officials. I don't know whether that list was ever made or not. I was anxious for it, because I felt that it would be the strongest evidence of the place which he occupied in the confidence of the best people in this city where he has lived and wrought for half a century. I think of the Clarks, father and sons, of Mr. Webb, of Mr. John Wanamaker, of the Disstons, of the Cramps, of the Hoggs, of Mr. John Converse, Judge Ashman, Colonel McClure, Mr. John McGill, Mr. Ogden, Dr. Floyd Tompkins, Hon. George S. Graham, and a long list of others that might be added. When you think of the fact that he won and kept the confidence and respect of such men and women, I know of nothing that speaks more favorably of him and of his work than that simple fact. The best white people of the community thought well of him, gave of their means to help support the work in which he was engaged. It will be impossible, at this time, to appraise properly the work that he has done in all its bearings and relations. We know, however, that he has left behind him institutions and influences that will go on making themselves felt for good, long after these funeral ceremonies have passed away. Matthew Anderson has left his impress here that time will not be able to efface. In the years to come, as we look at these buildings and these beautiful grounds, we will think of him: his spirit will be ever about this place; we, who have known him, and have seen him in and about these premises, ever concerned about keeping them attractive and beautiful, will never be able to come here without thinking of the man who created all this and who has kept it fresh and beautiful all these years; and it will continue to be kept so, as long as his spirit abides here. I am sure we will not forget him, or forget the many years of patient toil that he has bestowed upon this work which was ever near to his heart.

Fifty years ago, four of us were in Princeton Theological Seminary together—Hugh M. Browne, Daniel W. Culp, Matthew Anderson and myself. Anderson graduated in 1877, Browne and myself in 1878, and Culp in 1879. Culp was the first to go; then followed Browne, and now Anderson has joined the procession. I alone am left of the four. Anderson and myself were very close friends and it was always my thought, in case I should survive him, to be present at his obsequies, and say over him the parting word. But, I am deeply sorry just at this time that I am so circumstanced as to make it impossible for me to be present and to take part in the services. And this is why I am sending these words to be read in my absence. I shall be with you all in spirit, and shall join with you in paying the last tribute of respect to the memory of our departed friend and brother.

Farewell, dear old friend! Some sweet day, in the better land, we shall meet again.

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BETHEL MFG. CO.
Dept. C, 97 South St. JAMAICA, N. Y.

Bathesda

(*Continued from page* 122)

right! The dadburned misery has gone completely, and look! The swellin' is goin' down right before my very eyes!"

"Good God! 'tis a miracle we've just witnessed! The woman's a saint." And he hastily crossed himself, while

WHERE TO STOP

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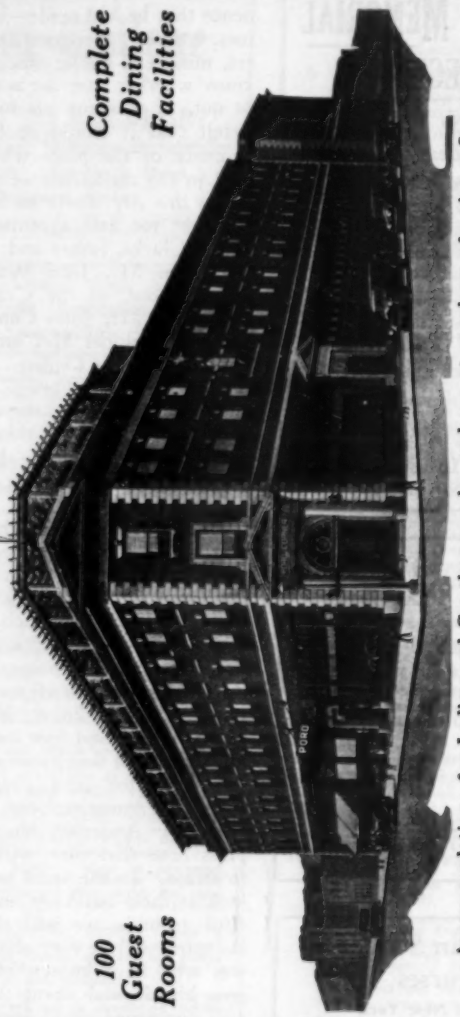

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5050 SOUTH MICHIGAN AVE., CHICAGO, ILL.

the other man tested his healed arm by swinging an ax.

Bathesda went down the hill with wide masculine strides — the light winds causing her snagged skirt and white apron to billow and flurry. Her eyes were two muddy pools of tears. She was testifying.

"Up Calvary's rugged brow did I go, this day with Thee, dear Lord . . . To the very foot of the Cross . . . and I saw the bloody nails in Thy precious feet . . . the cruel thorns . . . and the bitter cup was spared me . . . me, a worthless worm . . . but Thou didst drink it to the dregs!"

And she went home with a new power—with understanding, tolerance and forgiveness; to be one of her people; to take care of Becky with her Lil Jim and Big Jim; and the fragrant drops of rain pelted her in gentle benediction.

Browsing Reader

(*Continued from page* 123)

life of the slumberous Haitian jungle. Mr. Seabrook describes a native ceremonial gathering in honor of a "king" and he makes the throbbing of drums, the whirling of lithe black bodies in mad jungle dances, and the sleek black beauty of the people vibrantly real in the minds of his readers.

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12506—**Jesus Gonna Shake My Righteous Hand** and **Receiving the Message,** Biddleville Quintette.

12503—**He's the One** and **You'd Better Mind,** Pace Jubilee Singers. (Soloists, Hattie Parker and Mrs. James Simpson).

12386—**All I Want Is That Pure Religion** and **I Want to Be Like Jesus In My Heart,** Deacon L. J. Bates.

12542—**Wait Till I Put on My Robe** and **There's No Hiding Place,** Famous Jubilee Singers.

12073—**When All the Saints Come Marching In** and **That Old-time Religion,** Paramount Jubilee Singers.

12527—**The Scarlet Thread in the Window** and **On This Rock I Will Build My Church,** Sermons by Son of Thunder (Johnnie Blakey).

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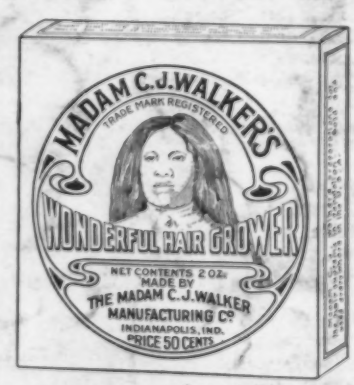

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